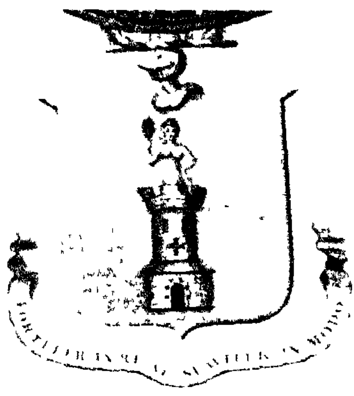


Francis Chantrey

Subject Index

INDIAN ANTIQUITIES:

O R,

DISSERTATIONS,

RELATIVE TO

THE ANCIENT GEOGRAPHICAL DIVISIONS,
THE PURE SYSTEM OF PRIMEVAL THEOLOGY,
THE GRAND CODE OF CIVIL LAWS,
THE ORIGINAL FORM OF GOVERNMENT, AND
THE VARIOUS AND PROFOUND LITERATURE,

OF HINDOSTAN.

COMPARED, THROUGHOUT, WITH THE
RELIGION, LAWS, GOVERNMENT, and LITERATURE,

O F

PERSIA, EGYPT, AND GREECE.

THE WHOLE
Intended as Introductory to, and Illustrative of,
THE HISTORY OF HINDOSTAN,
UPON A COMPREHENSIVE SCALE.

PART III.

In which the INDIAN THEOLOGY is continued, and the SACRED EDIFICES of HINDOSTAN and EGYPT are compared.

L O N D O N:

PRINTED FOR THE AUTHOR, AND SOLD BY W. RICHARDSON,
UNDER THE ROYAL-EXCHANGE.

TO

Sir WILLIAM SCOTT, Knt. L L.D.

HIS MAJESTY'S ADVOCATE GENERAL,

CHANCELLOR OF THE DIOCESE

OF LONDON,

AND A

MEMBER OF THE BRITISH PARLIAMENT,

THIS PORTION OF THE

INDIAN THEOLOGY,

A SUBJECT

NOT TOTALLY UNCONNECTED

WITH THAT PROFESSION

IN WHICH HE FILLS WITH

HONOUR SO DISTINGUISHED A STATION,

IS RESPECTFULLY AND GRATEFULLY

INSCRIBED BY

HIS OBLIGED OBEDIENT SERVANT,

THOMAS MAURICE.

ADVERTISEMENT.

THE reader, during this continued Diſſertation on the INDIAN THEOLOGY, is earneſtly requeſted occaſionally to advert to the ample proſpectus prefixed to it in a former portion of this work: by that means, he will be better enabled to comprehend the plan purſued by the author in the courſe of ſo extenſive an inveſtigation. From conſecrated groves and ſubterraneous caverns, he is here introduced into thoſe ſtupendous ſtructures, the pagodas of Hindoſtan; and as, in the former volume, the Indian and Egyptian ſacred caverns were compared, ſo, in the preſent, the parallel is extended to the erected temples of either country. The ſame eminent

eminent Sanscreet scholars, MR. HALHED, SIR WILLIAM JONES, and MR. WILKINS, who were his guides before in discussing the mysterious rites paid in those caverns to *the solar orb and fire*, and in unfolding all the wonders of the *sidereal metempsychosis*, will attend his progress through the DELTA and the THEBAIS; and, for the first time that the attempt has in any extent been undertaken, the Antiquities of INDIA will be made to illustrate those of EGYPT.

The Author would have been happy to have concluded in this volume his strictures on the Indian Theology, but he found that the very curious and interesting subject of the ORIENTAL TRIADS OF DEITY opened so vast a field for inquiry, and, withal, led to such important consequences in our own system of theology, that it was utterly impossible to contract it within the narrow limits he had prescribed himself. The *present* is by no means the period for suppressing any additional

nal teſtimonies to the truth of one of the fundamental articles of that noble ſyſtem, and he truſts that he has brought together ſuch a body of evidence as will deciſively eſtabliſh the following important facts; firſt, that in the SEPHIROTH, OR THREE SUPERIOR SPLENDORS, of the ancient Hebrews may be diſcovered the three hypoſtaſes of the CHRISTIAN TRINITY; ſecondly, that this doctrine flouriſhed through nearly all the empires of Aſia A THOUSAND YEARS BEFORE PLATO WAS BORN; and, thirdly, that the grand cavern-pagoda of ELEPHANTA, the oldeſt and moſt magnificent temple of the world, is neither more nor leſs than A SUPERB TEMPLE TO A TRI-UNE GOD.

That volume will in a few weeks be ready for delivery, and its appearance is only now retarded by the numerous and expenſive engravings neceſſary to elucidate ſo abſtruſe a ſubject. With it, the highly reſpectable liſt of new ſubſcribers will be given.

CHAP. II.

THE INDIAN THEOLOGY CONTINUED.

EMERGING from the deep ſhade of caverns, where the *image of the ſolar orb* was adored, and from the ſtill deeper obſcurity of ſubterraneous hieroglyphics, we ſhall traverſe with increaſed pleaſure the regions illumined by the glorious SUN himſelf. Let us now contemplate thoſe more conſpicuous, but not leſs majeſtic, monuments of antiquity, THE PAGODAS THAT ADORN THE SURFACE and erect their lofty ſummits in every quarter of HINDOSTAN. To the ſolemn myſteries of ſuperſtition, celebrated in caves and amidſt the ſecret receſſes of the ſecluded foreſt, ſucceeded the not leſs ſplendid and oſtentatious worſhip, practiſed in the more ancient of theſe ſuperior temples: temples conſtructed of ſuch enormous dimenſions, that the bigoted natives think them, equally with the caverns we have deſcribed, the work of inviſible agents. Moſt of them are of an aſtoniſhing height and extent; while the ſtones, of which they are compoſed, are of a magnitude hardly credible. The height, for inſtance, of the pyramidal

 gate-

gateway, leading to the magnificent pagoda of CHILLAMBRUM, on the coaſt of Coromandel, exceeds 120 feet; the circumference of the outward wall of that of SERINGHAM extends nearly four miles; and the ſtones, that form the ſtately roof of its principal gateway to the South, are thirty-three feet long* and five and a half in diameter. We are equally awed by the majeſtic appearance of theſe auguſt fanes, and ſtruck with wonder at the laboured decorations which are diſplayed on their ſurface. In theſe ſublime ſtructures, indeed, the poliſhed elegance which characteriſes the Grecian architecture has no ſhare. The reigning features are rude magnificence and maſſy ſolidity; and theſe have been thought ſtill more ſtrongly to point out "the hand of thoſe indefatigable artiſts who fabricated the pyramids, the ſphynxes," and the other vaſt coloſſal ſtatues of Egypt.

While we range through theſe immenſe fabrics, we can ſcarcely yet conſider ourſelves as entirely emancipated from the gloom of the ancient

* Cambridge's War in India, p. 25, Oct. Edit. I cite Mr. Cambridge in this place, not in preference to Mr Orme, but becauſe Mr. Orme, though he bears teſtimony to the magnificence of the ſtones that form this gateway, does not give their exact dimenſions; he only ſays, "they are ſtill larger than thoſe that form the pillars of it."

ancient groves and caves deſcribed in the former volume; ſo great, in many inſtances, is the ſimilitude between them. This ſimilitude firſt gave riſe to a Diſſertation on the origin and progreſs of oriental architecture, which was originally intended to have been inſerted in my chapter on the Literature, Arts, and Sciences, of Hindoſtan; but, as it is immediately connected with the ſubject of the preſent, and as the vaſt field which I have undertaken to explore will not allow of the appearance of that portion of my work for a long period, from my eagerneſs and anxiety to preſent the hiſtorical part of it to my readers, it is inſerted in this chapter, in which an extenſive parallel is drawn between the ſacred edifices of India and Egypt. In fact, of theſe pagodas, the moſt venerable for their antiquity, as, for inſtance, thoſe of Deogur and Tanjore, engraved among the accurate and beautiful deſigns of Mr. Hodges, are erected in the form of ſtupendous pyramids, reſembling huge caverns, and admitting the light of heaven at one ſolitary door: they are, however, within artificially illuminated by an infinite number of lamps, ſuſpended aloft, and kept continually burning. The ſimilitude which the internal appearance of ſome of theſe

more ancient Indian temples bears, in point of gloomy ſolemnity, to the original excavated pagoda, ſo forcibly ſtruck Mandelſloe, on his viſit to this country in 1638, that he expreſſly aſſerts, " they looked more like *caves* and receſſes of unclean ſpirits than places deſigned for the exerciſe of religion "* As the Hindoos improved in architectural knowledge, the form of the pagoda gradually varied: the labours of art were exhauſted, and the revenue of whole provinces conſumed, in adorning the temple of the Deity. In proof of this, may be adduced that paſſage which I have before quoted from the Ayeen Akbery, and which acquaints us that the *entire revenues of Oriſſa, for twelve years*, were expended in the erection of the TEMPLE TO THE SUN. The outſide of the pagodas is in general covered all over with figures of Indian animals and deities, ſculptured with great ſpirit and accuracy, while the lofty walls and cielings within are adorned with a rich profuſion of gilding and paintings, repreſenting the feats of the ancient Rajahs, the dreadful conflicts of the contending Dewtahs, and the various incarnations of the great tutelary god VEESHNU.

In

* See the Travels of J. Albert de Mandelſloe, tranſlated by John Davies, and publiſhed at London in 1662.

In regard to the great ſimilitude which the earlieſt erected temples, both in India and Egypt, bore to ancient grove-temples, it is ſtrikingly evident and forcibly arreſts attention in the arrangement of their columns, at regular and ſtated diſtances, forming vaſt ailes and gloomy avenues that extended all round the outſide, as well as through the whole internal length, of the edifice. It muſt be owned, however, that this ſtyle of building, with circular wings and long ranging avenues of columns, in the manner of the temples of Philae and the ſerpent Cnuph, is more particularly diſcernible in the temples of Egypt, where an infinity of pillars was neceſſary to ſupport the ponderous ſtones, often thirty or forty feet in length, that formed the roofs of the ſtupendous ſtructures of the Thebais. That ſimilitude, likewiſe, irreſiſtibly ſtruck the beholder in the very form of thoſe columns, of which the lofty taper ſhaft, as, in particular, thoſe of Elbay, reſembled the majeſtic ſtem of the cedar and palm, while their capitals, expanded in a kind of foliage, repreſentative of the compreſſed branches of the trees more uſually deemed ſacred. There is, in Pococke, a large plate of Egyptian columns, with their varied capitals: thoſe capitals, in

 general,

general, bulge out towards the centre, ſomewhat after the manner of the cuſhion that crowns the Indian column; and moſt of them are fluted or channeled in the manner of thoſe in the Indian caverns and pagodas.

The Suryatic and Mithraic cavern, with its circular dome for the ſculptured orbs, ſuſpended aloft and imitative of thoſe in the heavens, to revolve in, and the Zoroaſtrian worſhip of fire, conſpired to give the Aſiatic temples at once their lofty cupolas, and that pyramidal termination which they alternately aſſume, and which are often ſeen blended together in different parts of the ſame edifice. Their aſtronomical and phyſical theology ſtamped upon other ſhrines of the Deity ſometimes the OVAL form, that is, the form of the MUNDANE EGG, the image of that world which his power made and governs; and, on others again, as thoſe of Benares and Mattra, the form of the St. Andrew's croſs, at once ſymbolical of the four elements, and alluſive to the four quarters of the world. But I will not, in this place, anticipate the obſervations that will occur hereafter in more regular order and with more ſtrict propriety.

I ſhall firſt deſcribe ſome of the more celebrated Indian temples; I ſhall then direct the

eye

eye of the reader to the maſſy fanes of the Thebais; and the reflections, reſulting from the ſurvey of thoſe of either country, will be detailed in the diſſertation alluded to. The reader will pleaſe to obſerve, that I by no means intend or preſume to give a general hiſtory of oriental architecture: I ſhall reſtrain my obſervations to that of India, Egypt, and the early periods of the Greek and Roman empires, and ſhall principally conſider their aſtronomical and mythological ſpeculations.

I ſhall commence my deſcription of the temples of India with obſerving, from Tavernier, by whoſe account I ſhall principally guide myſelf throughout this ſurvey, and whoſe aſſertions, upon inquiry, I find to be *nearly* right, that the exiſting pagodas of the greateſt antiquity and celebrity, above thoſe already inſtanced in all India, are the pagodas of JAGGERNAUT, BENARES, MATTRA, and TRIPLETTY, to which I ſhall add, from private authority, the name of one which that traveller did not viſit, that of SERINGHAM. I adopt Tavernier's account in preference to any other for two reaſons; firſt, becauſe his narration, ſo far as it relates to objects which he actually viſited, has ever been deemed, of all Indian travellers, the

most genuine and authentic; and, secondly, because he travelled through India before those dreadful devastations commenced, which the execrable spirit of bigotry that actuated the mind of the Indian emperor, Aurengzeb, urged him to commit on the ancient and hallowed shrines of India. This fierce Mohammedan, however renowned in the field of politics and war, tarnished all the glory obtained in that field by his intolerant zeal, and the remorseless fury with which he persecuted the benign religion and unoffending priests of Brahma. But for these unprovoked outrages, even the enormous accumulation of crimes, and the torrent of kindred blood through which he ascended the throne of India, might have been somewhat veiled by the historian, and ascribed to the perfidious and often sanguinary intrigues of Eastern courts; but this conduct in Aurungzeb, so different from the mild and lenient Akber, and the immediate descendants of that considerate and beneficent monarch, covers his name with everlasting infamy, and forbids his biographer to palliate his glaring and reiterated atrocities.

It was about the middle of the last century, and before the august temple of Benares was polluted

polluted by thoſe lofty Mohammedan minarets, which, Mr. Haſtings ſays, make it, at a diſtance, ſo conſpicuous and attractive an object, that Tavernier travelled through a country which his pen has deſcribed in ſo entertaining a manner. His particular deſcription of the Indian pagodas commences at the eighteenth chapter of the firſt book of his Travels in India; and, as they are not numerous, I ſhall attend him in his viſits to all thoſe of note which he viſited; and, if the modern traveller in India ſhould not find the deſcription exactly conſonant to the image which his recollection preſents to his view, he will be candid enough to conſider, that, at this day, near a century and a half have elapſed, and that the country, in which they are or were ſituated, has been, during that ſpace, the theatre of conſtant wars and the ſcene of ſucceſſive devaſtations. I ſhall not, however, confine myſelf to Tavernier: Mandelſloe, before cited, travelled ſtill earlier through that country; and both Bernier and Thevenot occaſionally deſerve reſpectful notice.

Theſe amazing ſtructures are generally erected near the banks of the Ganges, Kiſtna, or other ſacred rivers, for the benefit of ablution in the purifying ſtream. Where no river

ver flows near the foot of the pagoda, there is invariably, in the front of it, a large tank, or reſervoir, of water. Theſe are, for the moſt part, of a quadrangular form, are lined with freeſtone or marble, have ſteps regularly deſcending from the margin to the bottom, and Mr. Crauford obſerved many between three and four hundred feet in breadth.* At the entrance of all the more conſiderable pagodas there is a portico, ſupported by rows of lofty columns, and aſcended by a handſome flight of ſtone ſteps; ſometimes, as in the inſtance of Tripetti,† to the number of more than a hundred. Under this portico, and in the courts that generally incloſe the whole building, an innumerable multitude aſſemble at the riſing of the ſun, and, having bathed in the ſtream below, and, in conformity to an immemorial cuſtom over all the Eaſt, having left their ſandals on the border of the tank, impatiently await the unfolding of the gates by the miniſtring brahmin. The gate of the pagoda univerſally fronts the Eaſt, to admit the ray of the ſolar orb, and opening preſents to the view an edifice partioned out, according to M. Thevenot in his account of Chitanagar,

* See Mr. Crauford's Sketches, vol. i. p. 106.

† See Voyage des Indes, tom. iii. p. 360. Edit. Rouen, 1713.

Chitanagar, in the manner of the ancient cave-temples of Elora, having a central nave, or body; a gallery ranging on each ſide; and, at the farther end, a ſanctuary, or chapel of the deity adored, ſurrounded by a ſtone balluſtrade to keep off the populace.* The reader for the preſent muſt check his curioſity in regard to all the complicated modes of worſhip, and all the various ceremonial rites obſerved by the devotees in the Indian temples, till the enſuing chapter, which will fully deſcribe them. Our more immediate buſineſs is with the temples themſelves.

The peninſula was the region of India laſt conquered by the Mohammedans; we may therefore expect to find in that region as well the genuine remains of the Indian religion as the unmixed features of the Indian architecture. In June, 1652, Tavernier commenced his journey from Maſulipatam, (the Meſolia of Ptolemy,) on the Coromandel-coaſt, to Golconda, and the firſt pagoda of conſequence which he remarked was that of BEZOARA, or BUZWARA, as Major Rennel writes the word. It

* See Thevenot's Travels in India, p. 79. This author is aſſerted by ſome writers never to have been in India; but he certainly was, and the account of what he perſonally ſaw is detailed in theſe travels, which are equally entertaining and authentic.

It is now only a fort on the Kistna river, but was then probably a considerable town; for, its temple is described by Tavernier as une pagode fort grande, not inclosed with walls, but erected upon fifty-two lofty columns, with statues of the Indian deities standing between the columns. Though the temple itself thus described, which seems to have been rather the sanctuary than the pagoda itself, a term which includes the whole structure, was without walls, in the form of the Monopteric buildings, mentioned by Vitruvius in his History of Architecture, yet it was situated in the midst of an oblong court, *plus longue que large*, encompassed with walls, round which ranged a gallery raised upon sixty-six pillars in the manner of a cloister *

It is rather unfortunate that this traveller, as well as others, have not been more particular in their descriptions of the form and ornaments of the columns which they saw in this country: many of which were undoubtedly erected before the Grecian orders of architecture were invented; and none of which, most assuredly, had those orders for their model. From repeated inquiries, made by me, I learn that they are in general of a fashion

* Voyage des Indes, tom. iii. p. 226. Edit. Rouen, 1713.

fashion that bears some remote resemblance *to the Doric*; and, *indeed, the weight and magnitude of the buildings they support* seemed to require pillars approaching in strength to those of that primitive, simple, and robust, order. It is not impossible that the Greeks might derive from India their first notion of an order naturally dictated by a mode of building, widely different from the light, elegant, and airy, style in which the Grecian edifices are generally erected. But, on this subject, I shall hereafter trouble the reader with a disquisition of some extent. I omit, at present, his description of the monsters and demons *affreux*, as he calls them, with huge horns, and numerous legs and tails, sculptured in this pagoda, because it is my intention to notice these emblematical figures when, in the next chapter, I come to consider the worship paid in these pagodas. It is sufficient, at present, to remark that the Indians worship the Deity by symbols; while his power extending through various nature, and his venerated attributes are represented by animals characteristic of them. Thus, for instance, his wisdom is symbolized by a circle of heads, his strength by the elephant, his glory by horns, imitative of the solar ray, his

creative

creative energy by the male of animals of a prolific kind, as the bull or goat, while the combinations of theſe animals, or parts of animals, were intended to deſignate his united power, wiſdom, and glory. Degrading to the Divine Nature as theſe repreſentations appear to us, and as they really are, they are no more than might be expected from a race ſo deeply involved in phyſics as the Indians are, and ſo totally unaſſiſted by divine revelation to correct their perverted notions. In the neighbourhood of this pagoda was another, the name of which is not mentioned, ſituated upon a lofty hill. This pagoda Tavernier deſcribes as quadrangular, with a high cupola crowning the ſummit. The hill itſelf is aſcended by no leſs than one hundred and ninety-three ſteps, every ſtep a foot in height; *par un eſcalier de 193 marches, chacune d'un pied de haut.* I add the original that I may not appear to exaggerate.

Leaving theſe comparatively ſmall edifices, and this immediate route of our traveller, let us once more attend him to the grand temple of Jaggernaut, the moſt celebrated but undoubtedly not among the oldeſt ſhrines of India. I am aware that this aſſertion is directly contrary to the opinion which Mr. Sonnerat

Sonnerat appears to favour, who tell us that, according to the annals of the country and the ſacred books, the pagoda of Jaggernaut is inconteſtably the moſt ancient; and, that were its inward ſanctuaries examined, in thoſe ſacred receſſes would probably be diſcovered the moſt ancient and hallowed archives of the country. The calculations of the Brahmins, he adds, carry its antiquity as far back as the time of PARITCHITEN, firſt king of the coaſt of Oriſſa, who flouriſhed at the commencement of the Cali age, and by this calculation it ſhould be of the aſtoniſhing antiquity of 4800 years.* Neither from the appearance, nor from the ſtyle, of this pagoda, which is not of a pyramidal form, but is an immenſe circular fabric, does there ariſe any evidence of this ſtupendous antiquity. Jaggernaut is only another name for the great Indian god Mahadeo, who may be recognized by the vaſt bull, which, as related in a former page, juts out, with an *eaſtern* aſpect, from the centre of the building. The ſuppoſition of Major Rennel† is far more probable, that it was erected about the eleventh century, after the deſtruction of the ſuperb temple of Sumnaut,

* See Sonnerat's Voyages, chap. iv. p. 108.

† See Memoirs, p. 165, ſecond edition.

Sumnaut, in Guzzurat. The very name of the deity NAUT, which ſignifies CREATOR, ſtrongly corroborates this ſuppoſition; and there is an old tradition in the neighbourhood that the deity of this temple ſwam thither from a more weſterly region. I muſt refer the reader to the page juſt alluded to, which is the 105th of the firſt, or geographical, diſſertation, under the ſoobah of Oriſſa, for an ample account, extracted by me from the Ayeen Akbery and Hamilton's Voyage, of the firſt eſtabliſhment of this temple, of the deity adored in it, of the ceremonies and rites practiſed in it, of the frequent ablution of Jaggernaut, and the great multitude of brahmins and devout pilgrims daily fed at this auguſt temple. The brahmin fable, relative to its erection, aſſerts that the ſpot on which it ſtands was peculiarly favoured by the Deity; and Major Rennel perhaps gives the true reaſon why it was ſo; viz. its remote ſituation from the ſcene of Mahmud's ſpreading conqueſts, and its being ſhut up from every approach, but on the ſide of the ocean, by impaſſable mountains and deep rivers. What Tavernier has recorded relative to this pagoda is inſerted in the pages immediately ſucceeding that juſt referred to; and to his deſcription

it

it is not neceſſary to add in this place any other particulars, than that it is the reſidence of the Arch-Brahmin of all India; that the image of Jaggernaut ſtands in the centre of the building upon a raiſed altar, encompaſſed with iron rails, under a very lofty dome; and that the ſacred domains, that belong to the temple, the muniſicent donation of ſucceſſive rajahs, afford paſturage to above 20,000 cows.

The Peninſula of India, however, affords two inſtances of buildings which are undoubtedly *among* the moſt ancient, if they are not abſolutely the *moſt ancient*, of all the Indian temples. They are thoſe of Deogur and Tanjore; and, as they have exerciſed the maſterly and correct pencil of Mr. Hodges, in his celebrated Deſigns of Indian Buildings, we may depend upon the accuracy both of the engraving and the accompanying conciſe deſcription of them.

The pagodas of DEOGUR, according to that gentleman, ſhew the earlieſt ſtages of Hindoo architecture, being ſimply pyramids, by piling one maſſy ſtone upon another to a vaſt height. They are without any light whatever within, except what comes through a ſmall door ſcarcely five feet high. In the

CENTRE of the building is a dark chamber, lighted by one ſolitary lamp, where the rites of their religion are performed. The famous pagoda of TANJORE is not different from thoſe of Deogur, but in its improved form and decorations.*

Let us now attend M. Tavernier to the region properly called Hindoſtan, and explore the great and highly-venerated pagoda of Benares. This pagoda, he obſerves, derives a conſiderable portion of the diſtinguiſhed celebrity which it enjoys from the ſuperior ſanctity of the city in which it ſtands, the ancient and renowned CASI, a city devoted from the earlieſt periods to Hindoo devotion and ſcience! It is ſituated cloſe to the ſhore of the Ganges; into which ſtream, according to our traveller, a regular flight of ſtone ſteps deſcends, leading directly down from the gate of the pagoda. The body of the temple itſelf, he informs us,† is conſtructed in the form of a VAST CROSS, (that is, a St. Andrew's croſs, alluſive to the four elements,) with a very high cupola in the centre of the building, but ſomewhat PYRAMIDAL towards the ſummit; and at

* [illegible] ...urt prefixed to the engravings of theſe tem-[illegible]

† [illegible] n. iv. p. 149, edit. à Rouen.

at the extremity of every one of the four parts of the croſs there is a tower, to which there is an aſcent on the outſide, with balconies at ſtated diſtances, affording delightful views of the city, the river, and adjacent country. With reſpect to the inſide of this grand temple, he relates, that under the high dome, in the middle, there ſtands an altar, in form of a table, eight feet in length and ſix in breadth, covered ſometimes with rich tapeſtry and ſometimes with cloth of gold or ſilver, according to the greater or leſs ſolemnity of the feſtival. Upon this altar Tavernier ſaw ſeveral idols; but one in particular, ſix feet high, arreſted his attention, the neck of which was ſplendidly decorated with a chain of precious ſtones, of which the prieſts have variety for different feſtivals, ſome of rubies, ſome of pearls, and others of emeralds. The head and neck of this idol were alone viſible; all the reſt of the body was covered with an embroidered robe, ſpreading in ample folds upon the altar below. On the right ſide of the altar he obſerved a ſtrange compound figure of maſſy gold, which he calls UNE CHIMERE, a CHIMÆRA, formed of the different parts of an elephant, a horſe, and a mule, upon which, he was informed, that holy

 perſon

person used, when living, in his guardian care of mankind, to take long journeys; and I must add, that this circumstance is another irrefragable proof, that many of the idols, adored in India, are DEIFIED MORTALS. He observed likewise, in this pagoda, a certain idol of *black stone*, or the SOMMONACODOM, concerning which something more particular will occur hereafter. That execrable spirit of bigotry which actuated the mind of Aureng-zeb, so different from that of the mild and tolerant Akber, prompted that remorseless persecutor of the Hindoo faith to pollute this venerable fabric, and insult the religion of Brahma in its ancient sanctuary. Upon the majestic ruins of this august pile, which was visited by Tamerlane before its pollution, he erected a grand mosque, with two very lofty Mohammedan minarets, which, Mr. Forster,* in his elegant, but concise, account of this city, says, at the distance of eight miles, [illegible]ongly attract the eye of the traveller who [illegible]aches Benares on the river from the east [illegible]er, and which, from their elevated [illegible], seem to look down with triumph and [illegible]ation on the humbled pride and degraded devotion

* [illegible]hes of the Mythology and Customs of the Hindoos, by M[illegible]ster, p. 4.

devotion of this once-flourishing city and university.

There is another remarkable instance of the brutal conduct of Aurengzeb in regard to the pagoda of Ahmed-Abad, in Guzzurat, which therefore may not improperly be noticed here. It is called the pagoda of Santidas, the name of its founder, and is described by Tavernier as consisting of three courts, paved with marble, and surrounded with porticoes, supported by marble columns, into the third or inner court of which no person was permitted to enter with his sandals on. The inside roof and walls of this pagoda are adorned with Mosaic work and agates of various colours, and all the porticoes are crowded with female figures, finely sculptured in marble, I presume of Bhavani, the Indian Venus, or nature in her prolific character personified, with her numerous attendants of nymphs and graces. This fine pagoda was afterwards defiled and converted into a Turkish mosque by Aurengzeb, and the history of the barbarities committed by the usurpers of India scarcely records any greater outrage offered to the Hindoos than was committed by him in effecting his purpose. It is Thevenot, a later traveller in India, that furnishes me with

the anecdote. Knowing the profound veneration of the Hindoos for the cow, he ordered one of those sacred animals to be slaughtered within its walls, which effectually precluded the Brahmins from ever again paying their adorations in a temple contaminated by such a dreadful and wanton act of atrocity.* His intolerant bigotry led him to commit still farther outrages. He waged war with the beautiful marble sculptures it contained; for, he ordered all those elegant statues to be disfigured, and smote off the nose of every figure in the edifice that alluded to the Hindoo mythology. There can scarcely be a doubt, from Thevenot's description of the great Mohammedan mosque, in this famous city, called Juma-Mesgid, that it was anciently a Hindoo temple.

It was my fixed intention, in this dissertation on the Indian theology, to refrain from describing any temples, however grand and stupendous, as many of the Mohammedan mosques, erected in India, are, that were not strictly Hindoo; but, as the style of building of the JUMA-MESGID, or Friday's Mosque, so called from the great resort of all ranks of Mohammedans thither on that day, evidently

* See Thevenot's Indian Travels, p. 10. Eng. fol. edit. 1687.

dently proves the architecture to be genuine Indian, I ſhall, in this inſtance alone, deviate from my general rule. I ſhall adhere to Thevenot's account, which is more ample than Tavernier's.

This vaſt pile, of which the ingenious Mr. Forbes has favoured me with the ſight of a beautiful drawing, taken on the ſpot, by his own correct pencil, is erected in a quadrangular faſhion, but not exactly ſquare; for, it is in length 140 paces, and in breadth 120, which is entirely conſonant to the obſervation of Mr. Crauford, that the Hindoos never erect any building preciſely ſquare, though their deviation from that line of meaſurement is very trifling, and, in their large buildings, ſcarcely diſcernible. Round this wall, on the inſide, as is uſual in India, and as may be ſeen in my engraving of the large pagoda in the former volume, runs a vaulted gallery, the roof of which is ſupported by four-and-thirty pilaſters. The temple itſelf is elevated upon forty-four pillars, ranging two and two in regular order through the building, and the pavement is of marble. Twelve beautiful domes, of different dimenſions, meet the eye of the ſpectator on his approach to the temple. In the middle of the front of it are

 three

three great arches; at the ſides are two large ſquare gates that open into it; and each gate is beautified with pilaſters, but without any particular order of architecture. The high ſteeples, or minarets, on the top of each gate, from which, he ſays, the beadles of the moſque call the people to prayers, are doubtleſs of Mohammedan conſtruction.

While on this weſtern ſide of India, the reader will perhaps readily pardon an excurſion to Patten-Sumnaut, near the coaſt, where once flouriſhed the moſt ſuperb temple in all Hindoſtan, but whoſe inmoſt ſanctuary was polluted, and whoſe immenſe accumulated wealth was plundered, by the deſolating tyrant Mahmud of Gazna, in his invaſion of this part of India, about the year 1000 of our æra. The temple of SUMNAUT, a deity very nearly related, I conceive, to JAGGERNAUT of Orissa, or rather, as I ſhall hereafter endeavour, from the ſimilarity of their names and the co incidence of various other circumſtances to evince, the very identical divinity venerated on that coaſt, was, previouſly to the irruption of the Gaznavide ſultans, the moſt celebrated reſort of devotees in this ever moſt populous and beſt cultivated region of Hindoſtan. Indeed, the idol, adored in this

grand

grand temple, gave his name, not only to the city, but to a very extenſive tract of country around it; ſince, according to the Ayeen Akbery,* one of the grand diviſions of the province of Guzzurat is called by his name. He ſeems, indeed, like Jaggernaut in later times, to have had pre-eminence above all other idols that were were worſhipped throughout the whole country; for, if Feriſhtah may be credited, the different rajahs had beſtowed two thouſand villages, with their territories, for the ſupport of the eſtabliſhment of this temple, in which two thouſand prieſts conſtantly officiated. On the temple itſelf, the moſt extravagant relations are given by the Perſian and Arabian authors, who wrote the life of Mahmud and his deſcendants; authors from whoſe valuable works Feriſhtah probably drew the materials of his Indian Hiſtory; and which authors, after great expence and toil of reſearch, are now, for the moſt part, in my poſſeſſion. From theſe authentic ſources, therefore, compared with the Ayeen Akbery and other Indian productions, printed and manuſcript, to which the patrons and friends of this work have granted me acceſs, I hope to gratify my readers with a more valuable and

* *Ayeen Akbery*, vol. ii. p. 81.

and original work than I could firſt hope to complete; a work, which, in the large ſcale at preſent propoſed, cannot fail of being more generally intereſting, ſince it will embrace much of the hiſtory of the ancient world, and record many of the moſt illuſtrious deeds tranſacted on the great theatre of Aſia; too illuſtrious, alas! if the daring but ſucceſsful outrages of ferocious barbarians may be called illuſtrious, and the oppreſſion and plunder of the mildeſt and moſt benevolent people on earth dignified by the name of valour.

The lofty roof of Sumnaut was ſupported by fifty-ſix pillars overlaid with plates of gold, and incruſted at intervals with rubies, emeralds, and other precious ſtones. One pendant lamp alone illumined the ſpacious fabric, whoſe light, reflected back from innumerable jewels, ſpread a ſtrong and refulgent luſtre throughout the whole temple. In the midſt ſtood Sumnaut himſelf, an idol compoſed of one entire ſtone, fifty cubits in height, forty-ſeven of which were buried in the ground; and, on that ſpot, according to the Brahmins, he had been worſhipped between four and five thouſand years, a period beyond which, it is remarkable, they never venture to aſcend; for, it is a period at which their Cali, or preſent

age, commences: it is, in ſhort, the period of that flood, beyond which, Mr. Bryant judiciouſly obſerves, human records *cannot* aſcend. His image was waſhed every morning and evening with freſh water, brought from the Ganges, at the diſtance of twelve hundred miles. Around the dome were diſperſed ſome thouſands of images in gold and ſilver, of various ſhapes and dimenſions, ſo that on this ſpot, as in a grand pantheon, ſeemed to be aſſembled all the deities venerated in Hindoſtan. As it may gratify the reader to be informed of the fate of this beautiful and coſtly ſhrine, and of the ſentiments raiſed by the proſpect of it in the breaſt of a ſavage and avaricious uſurper, I ſhall preſent him with the relation of that event as it ſtands in the propoſed hiſtory.

Mahmud being informed of the riches collected at Sumnaut, as well as of the tremendous menace of the idol, if he approached that hallowed ſhrine, was determined to put the power of the god to inſtant trial. Leaving Gazna with an immenſe army, and advancing by the way of Multan and Ajmere, through two terrible deſarts, where nothing but the moſt prudent exertions ſaved that army from being annihilated by famine, he arrived, without oppoſition, before the walls of Sumnaut.

On

On the high battlements of the temple were assembled an innumerable multitude in arms, when a herald approaching denounced the vengeance of the god, and informed the besiegers that their idol, Sumnaut, had drawn them together to that spot, that he might blast them in a moment, and avenge, by one dreadful and general ruin, the destruction of the gods of Hindostan. In spite of these awful imprecations Mahmud commenced an immediate and vigorous assault; and drove the defendants from the walls, which the besiegers, by scaling ladders, instantly mounted, exclaiming aloud, "Allah Akbar." The Hindoos, who had retreated into the temple and prostrated themselves before their idol in devout expectation of seeing the enemy discomfited by the signal and instantaneous vengeance of heaven, finding their expectations vain, made a desperate effort for the preservation of the place. Rushing in a body on the assailants, they repulsed them with great slaughter; and, as fast as fresh forces ascended the walls, pushed them headlong down with their spears. This advantage they maintained for two days, fighting like men who had devoted themselves to that death, which their belief in the metempsychosis

fychofis affured them was only a paffage to felicity and glory. At the end of this period a vaft army of idolators coming to their relief, drew the attention of Mahmud from the fiege to his own more immediate fafety. Leaving, therefore, a body of troops to amufe the befieged, he took a more favourable ftation, and prepared to engage the advancing enemy. Thefe were led to battle by Rajah Byram Deo, from whofe family the territory of Deo received its name, and other confiderable rajahs, under the certain perfuafion that the caufe for which they were to fight would infure victory to their arms. Accordingly, they fought with a heroifm proportionate to their fuperftition; and, before victory declared for Mahmud, five thoufand Hindoos lay flaughtered on the field. The garrifon of Sumnaut, after this defeat, giving up all for loft, iffued out of a gate that looked towards the ocean, and embarked in boats to the number of four thoufand, with an intent to proceed to the ifland of Serandib or Ceylon; but, information of their flight having been given to the fultan, he feized all the boats that remained in the harbour, and fent after them a felect body of his beft troops, who, capturing fome and

finking

ſinking others, permitted few of the miſerable fugitives to eſcape.

After placing a large body of guards at the gates and round the walls, Mahmud entered the city, and approaching the temple was ſtruck with the majeſtic grandeur of that ancient ſtructure; but, when he entered in and ſaw the ineſtimable riches it contained, he was filled with aſtoniſhment, mingled with delight. In the fury of Mohammedan zeal he ſmote off the noſe of the idol with a mace which he carried, and ordered the image to be disfigured and broke to pieces. While they were proceeding to obey his command, a croud of Brahmins, frantic at this treatment of their idol, petitioned his omras to interfere, and offered ſome crores in gold if he would forbear farther to violate the image of their deity. They urged, that the demolition of the idol would not remove idolatry from the walls of Sumnaut, but that ſuch a ſum of money, given among believers, would be an action truly meritorious. The ſultan acknowledged the truth of their remark, but declared, that he never would become that baſe character, which a co-incidence with their petition would render him, a ſeller of idols. The perſons appointed, therefore, proceeded

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in their work; and, having mutilated the superior parts, broke in pieces the body of the idol, which had been made hollow, and contained an infinite variety of diamonds, rubies, and pearls, of a water ſo pure, and of a magnitude ſo uncommon, that the beholders were filled with ſurprize and admiration. This unexpected treaſure, with all the other ſpoil, taken in the temple and city of Sumnaut, were immediately ſecured and ſent to Gazna; while fragments of the demoliſhed idol were diſtributed to the ſeveral moſques of Mecca, Medina, and Gazna, to be thrown at the threſhold of their gates, and trampled upon by devout and zealous muſulmen.

If the reader ſhould now chooſe to aſcend towards the city of Naugracut, in the great range of mountains ſo called, whither few Europeans, beſides John Albert de Mandelſlo, have penetrated, he may there contemplate the ruins of what that writer, who viſited the place in 1638, denominates "a ſuperb and ſumptuous pagoda, the floor whereof is covered with plates of gold, and in which is the effigies of an animal, or rather monſter, to whom the numerous devotees ſacrifice their tongues."* Mandelſlo calls it the idol MATTA; but

* Mandelſlo's Travels, p. 21.

but Abul Fazil, who had probably visited the place in one of his journeys, with Akber, to Cashmere, expressly says, it was the consort, that is, the active power, of Mahadeo, the destroying God, to whom these sanguinary sacrifices, so much in unison with his character, were made. The reader may likewise view the remains of the hallowed college of Tanassar, which Mr. Finch visited so early as the year nine of the last century, the fame of whose learning, and the wealth of whose august pagodas, was spread over all India.* Indeed, according to the Arabian writers, who will hereafter be cited at large by me, this place was the Mecca of this part of Hindostan, and its solid idols of massy silver made no small part of the booty acquired in Mahmud's sixth irruption into India. Many other noble pagodas adorned these higher regions of Hindostan, whose accumulated treasures became the property of those sacrilegious Arabian and Persian invaders, who, under the pretence of propagating religion, violated every principle of morality, and spread havoc and desolation through regions once the loveliest and the happiest upon earth.

Tanassar

* See Mr. Finch's Travels in Harris's Voyages, vol. 1. p. 88.

Tanaffar was, according to the Ayeen Akbery, the northern, and Mattra the fouthern, limit of the domains of the old rajahs of Delhi, previous to the fubverfion of their power by thefe mercilefs marauders. To the latter city, once rich and beautiful, but now decayed and ruined, the fcene of the exploits of the amiable Creefhna, the courfe of the Jumnah, that wafhes Delhi, will immediately lead us. Let us approach, with becoming reverence, the fuperb temple of the mildeft and moft benevolent of all the Hindoo deities.

Mattra, the Methora of Pliny, is fituated about eighteen miles from Agra, on the direct road to Delhi, and is particularly celebrated for having been the birth-place of Creefhna, who is efteemed, in India, not fo much an incarnation of the divine Veefhnu as the Deity himfelf in a human form. The hiftory of this perfonage is among the moft curious of all that occur in Indian mythology. The Sanfcreet narrative of his extraordinary feats, in fome points, approaches fo near to the Scriptural account of our Saviour, as to have afforded real ground for Sir W. Jones to fuppofe that the Brahmins had, in the early ages of Chriftianity, feen or heard recited

to them ſome of the ſpurious goſpels which in thoſe ages ſo numerouſly abounded, and had ingrafted the wildeſt parts of them upon the old fable of this Indian Apollo.* The birth of this divine infant was predicted, and a reigning tyrant of India, by name CANSA, learning from the prediction that he ſhould be deſtroyed by this wonderful child, ordered all the male children, born at that period, to be ſlain; but Creeſhna was preſerved by biting the breaſt, inſtead of ſucking the poiſoned nipple, of the nurſe commiſſioned to deſtroy him. From fear of this tyrant, he was foſtered in MATHURA by an honeſt herdſman, and paſſed his innocent hours in rural diverſions at his foſter-father's farm. Repeated miracles, however, ſoon diſcovered his celeſtial origin. He preached to the Brahmins the doctrines of meekneſs and benevolence; he even condeſcended to waſh their feet, as a proof of his own meekneſs; and he raiſed the dead by deſcending for that purpoſe to the loweſt region. He acted not always, indeed, in the capacity of a prince or herald of peace, for he was a mighty warrior; but his amazing powers were principally exerted to ſave and to defend. Even the great war of the Mahabbarat,

* See Aſiatic Reſearches, vol. i. p. 262–273.

rat, which he fomented, was a JUST WAR, undertaken againſt invaders and tyrants, whom he triumphantly overthrew, and then returned to his ſeat in VAICONTHA, the heavenly region.

The pagoda, ſacred to this Indian deity, is not leſs ſtupendous than his hiſtory and his actions. According to Tavernier, it is one of the moſt ſumptuous edifices in all India, conſtructed of the ſame beautiful red ſtone, or marble, with which, I before obſerved, the caſtle of Agra and the walls of Delhi are built,* and ſtanding upon a vaſt octagonal platform, overlaid with hewn ſtone. Extenſive, however, as is this temple, it does not occupy above half the platform: the remaining half ſerves for a grand piazza in front of it. The platform itſelf is aſcended by two flights of ſtone ſteps, ſixteen in number, of which, the principal leads up to the grand portal of the pagoda, ſupported by pillars richly decorated with the uſual ſculptures. The pagoda is conſtructed likewiſe in the form of a croſs, of which each wing is equal in extent, and a ſimilar dome to that at Benares, riſes to a vaſt height in the centre, with an addition of two others,

* See the deſcription of Agra in the Geographical Diſſertation, vol. i. p. 72.

others, ſomewhat ſmaller, on each ſide. The elevation and grandeur of the whole fabric may eaſily be conceived from the aſſertion of the ſame traveller, that, though ſituated in a bottom, it is diſtinctly viſible at the diſtance of five or ſix leagues. In this pagoda, the SANCTUARY is partitioned off by a cloſe balluſtrade of pillars, within which none but the Brahmins are allowed to enter. A bribe to thoſe Brahmins, however, introduced our curious traveller into this receſs, and who there beheld a great ſquare altar, ſixteen feet in height, covered with gold and ſilver brocade, on which ſtood the great idol, which, he ſays, they called RAM RAM. RAM, however, he mentions in another place as the general appellation for an idol deity; and the idol, here worſhipped, is, doubtleſs, Veeſhnu, under the form of Creeſhna. It ſhould not be forgotten, however, that RAMA was the elder brother of Creeſhna. The head of the idol, which appeared to be of black marble, was alone viſible, with two great rubies in the place of eyes. All the reſt of the body, from the ſhoulder to the feet, was concealed beneath a robe of purple velvet. He noticed alſo two ſmall idols, one on each ſide of the greater, and the ſuperb carriage in which, on high feſtivals, the God is carried about

about in procession. Long before the period of Tavernier's visit to Mattra, the veneration of the Hindoos for its august pagoda had declined, and the devotion, so fervently paid at its hallowed shrine in ancient time, was almost totally neglected. The reason which he assigns for this general neglect of the rites, due to the benevolent CREESHNA, is, that the Jumnah, which formerly flowed close by its foot, had retired to the distance of half a league from it, and that distance was inconvenient for the ablution of the numerous pilgrims who formerly flocked to it; so inconvenient, that, before they could reach the pagoda, some fresh defilement had taken place, and it became necessary to repeat the ablution.

The pagoda of TRIPETTY is situated upon the top of a high mountain in the dominions of the nabob of ARCOT, about forty miles North-East of that capital; and, as well for its extent as for the various accommodations of lodgings for the numerous Brahmins who officiate in it, has the appearance of a city rather than of a temple. To this hill, Tavernier says, there is a circular ascent every way of hewn stone; the least of the stones, forming that ascent, being ten feet long and three broad; and the hill itself, Mr. Cam-

bridge adds, is considered in so sacred a light that none but Hindoos are ever suffered to ascend it. *According to this latter gentleman's information, which I presume to be authentic, Tripetti is holden by the Hindoos of* the peninsula in the same veneration as Mecca is by the Mahommedans, and there is annually, in September, a festival celebrated at this place, to which an immense crowd of pilgrims, loaded with presents for the idol, resort, to the great emolument of the priests and the great increase of the revenues of the nabob. Tavernier describes the principal statue as resembling VENUS, and therefore the goddess here adored is, in all probability, BHAVANI, whom I have before observed to be the Indian Venus.

However venerable these four pagodas for their sanctity and antiquity, they are all exceeded, in point of magnificence at least, by that of SERINGHAM, which is situated upon an island to which it gives its name, and is itself formed by two branches of the great river Cauveri. The pagoda of SERINGHAM stands in the dominions of the king of Tanjore, in the neighbourhood of Tritchinopoly, and is composed, according to Mr. Orme, " of seven square inclosures, one within the other, the

walls

walls of which are twenty-five feet high and four thick. These inclosures are 350 feet distant from one another, and each has four large gates, with a high tower; which are placed, one in the middle of each side of the inclosure, and opposite to the FOUR CARDINAL POINTS. The outward wall is near four miles in circumference, and its gate-way to the south is ornamented with pillars, several of which are single stones, thirty-three feet long, and nearly five in diameter; while those, which form the roof, are still larger: in the inmost inclosures are the chapels. "Here, continues this elegant historian, as in all the other great pagodas of India, the Brahmins live in a subordination which knows no resistance, and slumber in a voluptuousness that knows no wants: here, sensible of the happiness of their condition, they quit not the silence of their retreats to mingle in the tumults of the state; nor point the brand, flaming from the altar, against the authority of the sovereign or the tranquillity of the government."* All the gate-ways are crouded with emblematical figures of their various divinities. No Europeans are admitted into the last square, containing the sanctuary of the supreme Veeshnu,

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* Orme's Hist. of Indostan, second edition, vol. i. p. 178.

and few have gone farther than the third. In the war between the French and English in the Carnatic, this voluptuous ſlumber of the Brahmins was frequently interrupted; for, the pagoda, being a place of conſiderable ſtrength, was alternately taken poſſeſſion of by the contending armies. On the firſt attempt to penetrate within the ſacred incloſure, a venerable Brahmin, ſtruck with horror at the thought of having a temple, ſo profoundly hallowed for ages, polluted by the profane footſteps of Europeans, took his ſtation on the top of the grand gate-way of the outermoſt court, and conjured the invaders to deſiſt from their impious enterpriſe. Finding all his expoſtulations ineffectual, rather than be the agonizing ſpectator of its profanation, he, in a tranſport of rage, threw himſelf upon the pavement below, and daſhed out his brains. This circumſtance cannot fail of bringing to the reader's mind the fine ode of Gray, intitled "The Bard," and the ſimilar cataſtrophe of the hoary prophet.

Theſe five pagodas, of which four belong to the peninſula, are among the moſt venerated of thoſe at preſent remaining in India; but the reader muſt conſider what has been thus minutely and faithfully related concerning their antiquity,

tiquity, their form, and their ornaments, as only preparatory to the account of those more amazing structures, erected both for sacred and civil purposes, which, previously to the invasion of Timur and Mahmud, adorned the upper regions of Hindostan, and seemed to bid defiance to the ravages of time and the fury of desolating barbarians. As we descend down the stream of events and through the several periods of the Indian history, the Persian and Arabian historians of those respective monarchs will enable me to gratify impatient curiosity with a display of such monuments of antient grandeur and unequalled splendour as will at once elevate astonishment to the highest pitch, and extort admiration from the cold bosom of apathy itself.

The artful policy of princes and the superstitious terrors of the vulgar, operating together, had contributed to enrich many of the pagodas of India with revenues in money and territory equal to that of many sovereigns. The sacred and accumulated treasures of ages have, in modern periods, been dissipated by the sacrilegious violence of Mohammedan and European plunderers; and even of their territories much has been curtailed. What an ample provision indeed had been made in these hallowed re-

treats for the voluptuous repoſe, in which, Mr. Orme has juſt informed us, the luxurious prieſts of Brahma ſlumbered, as well as to what an aſtoniſhing number their body in the principal pagodas formerly amounted, will be evident to the reader, who will take the trouble of turning to the pages of that entertaining traveller and faithful narrator, Captain Hamilton, or of the above-cited hiſtorian. The former aſſures us, that the temple of Jaggernaut is viſited by an incredible number of pilgrims from the moſt diſtant regions of India, that the Mohammedan prince of the country exacts a tax of the value of half-a-crown per head on every pilgrim who comes to worſhip at that pagoda; which, in the annual average, amounts to 750000*l.* and that five CANDIES of proviſion are daily dreſſed for the uſe of the prieſts and the pilgrims, each candy containing 1600lb. weight.*

This account of Mr. Hamilton is confirmed, in almoſt ſimilar words, by Tavernier, who, ſpeaking of Jaggernaut, obſerves, " Les revenus de cette grand pagode ſont ſuffiſans pour donner tous les jours à manger à quinze du vingt

* Hamilton's Voyage to the Eaſt-Indies, vol. 1. p. 386. The firſt edition of this book was printed in Scotland; but I cite throughout that of London, 1744.

vingt mille pelerins, comme il s'y en trouve ſouvent un pareil nombre."* Mr. Orme acquaints us that pilgrims come from all parts of the peninſula to worſhip at that of Seringham, but none without an offering of money; that a large part of the revenue of the iſland is allotted for the maintenance of the Brahmins who inhabit it; and that theſe, with their families, formerly compoſed a multitude not leſs in number than 40000 ſouls, maintained without labour by the liberality of ſuperſtition.†

The diſproportioned figures of moſt of the idols, adored in theſe ſuperb fabrics, are by no means in uniſon with the prevailing ſymmetry that reigns in their conſtruction; though it muſt be confeſſed, that the ponderous ornaments of gold and jewels, with which they are decorated, are perfectly ſo with the ſumptuouſneſs and magnificence that diſtinguiſh them. Thoſe idols are in general formed of every monſtrous ſhape which imagination can conceive, being, for the moſt part, half human and half ſavage. Some appear formidably terrific with numerous heads and arms, the rude expreſſive ſymbols of ſuper-human wiſdom and of gigantic power; oth

* Voyage de Tavernier, tom. 4. p. 144.

† Orme's Hiſtory of Indoſtan, vol. 1, p. 178.

appear with large horns branching from their heads: and others again with huge tuſks protruded from their extended mouths. In ſhort, as *Maſter Purchaſe has obſerved, "they are very ill-favoured; their mouths are monſtrous, their ears gilded and full of jewels, their teeth and eyes of gold, ſilver, or glaſs, and coloured black with the lamps that burn continually before them."** A profuſion of conſecrated hieroglyphic animals appears ſculptured all over the crowded walls. The BULL, ſo peculiarly ſacred to OSIRIS, at Memphis, as, indeed, he was to SEEVA, THE GOD WITH THE CRESCENT, at Benares, the RAM ſacred to JUPITER, and the GOAT to PAN, are ſeen together in the ſame groupe with the ape, the rhinoceros, and the elephant: and EGYPT ſeems to have blended her ſacred animals with thoſe which are conſidered as in a more peculiar manner belonging to INDIA.

Impreſſed with ideas tolerably correct of the unſullied purity of the *genuine* laws and of the uniform ſimplicity of the *original* mode of worſhip eſtabliſhed by Brahma, in Hindoſtan, even as thoſe laws were deſcribed, and as that worſhip was repreſented, in the pages of the various travellers and hiſtorians of the laſt century; and not ignorant, at the ſame

* See Purchaſe's Pilgrimage, vol. i. p. 579. edit. 1673.

ſame time, of the awful ſanction by which the natives were bound, through the wiſe policy of the legiſlator, to the ſtrict obſervance of both, many zealous admirers of the celebrated inſtitution of Indian juriſprudence and theology have been filled with aſtoniſhment at this rapid multiplication of idol-deities in that country. It is evident from every review of the ancient hiſtory of the two countries, that, in the moſt early ages, a very familiar intercourſe ſubſiſted between India and Egypt. Upon evidence that appears neither irrational, nor unſupported by collateral proof, we have ſeen that ſome authors of credit have conſidered the Indians as deſcended from Rama, the grandſon of HAM, the parent of idolatry. However ſtrong that evidence, the more generally prevalent opinion ſeems to be that the Indians are of the nobler and more devout line of SHEM. If we conſider them in the latter point of view, as the progeny of that holy patriarch, one of the moſt probable ſolutions of this deviation, in his deſcendants, from their primeval ſimplicity of worſhip that has been offered, is to be found in the learned Athanaſius Kircher,* who has made the theologic ſyſtems of the various oriental nations, and,

in

* Kircher. Chin. Illuſtrat. part iii. p. 151. edit. Amſt 1667.

in particular, the hieroglyphic emblems of deity adored in Egypt, the ſubject of his minute reſearches. The frantic outrages committed *by Cambyſes, after his conqueſt of Egypt, his murder of* APIS, *their moſt venerated* deity, the wanton cruelties which he inflicted upon his prieſts, and the conſequent burning of thoſe lofty and unrivalled edifices, the remains of which, at this day, conſtitute the proudeſt glory of that deſolated country, are related at large in the third book of Herodotus. It ſeems to have been the intention of that monarch, at once to extinguiſh the Egyptian religion and to extirpate the order of the prieſthood; nor can we wonder that the real madneſs, which ſucceeded to the temporary phrenzy that dictated thoſe outrages, was imputed by the ſame ſacred order to the immediate vengeance of heaven for the unheard-of ſacrilege. From the lacerating ſcourge, and the deſtroying ſword, of Cambyſes, Kircher repreſents the Egyptian prieſts as flying with horror, and taking up their reſidence in all the neighbouring countries of Aſia, whoſe inhabitants would afford them ſhelter. Theſe holy and perſecuted men, throughout the regions which received them, are ſaid to have propagated the ſuperſtition of Egypt; and both India,

India, Scythia, and China, became in time polluted with the multiform idolatry, which, in so remarkable a manner, prevailed on the banks of the Nile. *If this explication of the introduction of the so generally-prevailing* worship of idols in India be allowed to have any weight, it will account for many striking features of resemblance in the idolatrous ceremonies common to these countries, as well as the monstrous forms of many of the idols adored with equal reverence in the pagodas of China and in the DEWALS of Hindostan; and it will explain the reason of that very particular and universal veneration in which the two sacred animals of Egypt, the COW and the SERPENT, are holden.

To the authority of Kircher may be added that of a still greater writer, who, to the various learning obtained from books, united the less fallible evidence arising from ocular investigation. The profound Kempfer,* in his history of Japan, asserts his belief that the great Indian saint, BUDHA SAKIA, was a priest of Memphis, where the God Apis was particularly adored, who, about that period, fled into India, and, together with many other Egyptian superstitions, introduced the worship of Apis, before

* See Kempfer's Hist. Japan, vol. i. p. 38. edit. 1728.

before unknown to the natives. Sir W. Jones ſeems, in ſome degree, to confirm the opinion of both theſe reſpectable authors,* when he ſays that BOODH was undoubtedly the WOD or ODEN of the Scandinavians; and, under the *ſofter name of Fo, was, in ſucceeding ages, honoured with adoration by the Chineſe. The only* objection to a perfect coincidence in ſentiment between theſe oriental critics ſeems to lie in the point of chronology; for, the laſt, in the ſame page with the above aſſertion, fixes the appearance of BOODH, or the ninth great incarnation of VEESHNU, in the year one thouſand and fourteen before Chriſt, whereas the invaſion of Egypt, by Cambyſes, took place, according to archbiſhop Uſher, in the year 525, before the chriſtian æra.

In corroboration of the conjecture, that a conſiderable part of the religious rites, at this day obſerved in Hindoſtan, conſtituted formerly the eſtabliſhed religion of Egypt, may be adduced the ſentiments of the learned perſonage, juſt cited, and inſerted in a preceding page of the Aſiatic Reſearches. Sir W. Jones, with more than uſual confidence, aſſerts his belief, that the "ESWARA and ISI of the Hindoos are the ISIS and OSIRIS of the Egyptians;

* Aſiat. Reſearches, vol. i. p. 425.

tians;" adding, that he is perſuaded we ſhall, in time, diſcover in India all the learning of the Egyptians, without deciphering their hieroglyphics.* He ſubjoins, that the bull of Eſwara is *moſt probably* Apis, *the Egyptian divinity; and that, if the veneration ſhewn, both in Tibet and India, to ſo amiable and uſeful a* quadruped as the cow has not ſome affinity with the religion of Egypt and the idolatry of Iſrael, we muſt at leaſt allow that circumſtances have wonderfully coincided.

With reſpect to the colonies that are ſuppoſed to have come from Egypt to India, this is the reſult of Sir William's inquiries: he informs us that Misr, the native appellation of Egypt, is a name familiar in India, both as a title of honour and as an appellative; that Tirhoot, a territory in North Bahar, was the country, aſſerted, by an aged and learned Brahmin, to be that in which ſuch colony ſettled; that even the word Nilus may be ſafely derived from the Sanſcreet word Nila, or blue, ſince the Nile is expreſsly called, by Dionyſius, an azure ſtream; that he is ſtrongly of opinion that Egyptian prieſts have actually come from the Nile to the Ganga and Yamana, (Jumna,) which the Brahmins moſt aſſuredly would never

* Aſiatic Reſearches, vol. i. p. 253.

never have left; that, whether they might come there to inftruct or be inftructed, he could not decide, but more probably for the latter cause, from the felf-fufficient character of the Brahmins; and, that they might vifit the SARMANES of India, as the fages of Greece vifited them, rather to acquire, than to impart, knowledge.

M. Anquetil, in 1760, vifited a pagoda of moft remote antiquity on the coaft of Malabar; and, advancing into it, perceived, in a corner, a little ftone ftatue, about a foot long, reprefenting an ox, ill-fhaped, lying down with a bell about his neck, and yet reeking with the oil of the facrifices. He propofed to his fervant, who was a Parfé, to take it away with him, but that fervant refufed. Another of his attendants, a good muffulman and lefs fcrupulous, took it away, and put it into his palankeen. The author adds, that he retired happy in an opportunity of carrying to Europe a deity, taken out of one of the moft celebrated Indian pagodas. Can we wonder, after this confeffion, that the Brahmins are jealous of Europeans approaching the fanctuaries of their religion?

It feems to be the opinion of Mr. Chambers, and that opinion is corroborated by very ftrong teftimony

teſtimony from other writers, cited by that gentleman in the Aſiatic Reſearches,* where he treats of ſome grand remains of ancient Hindoo temples and ſculptures, like thoſe of Salſette and Elephanta, cut out of the ſolid rock, on the Coromandel coaſt, that there anciently prevailed in India, or at leaſt in the peninſula, a ſyſtem of religion, very different from that inculcated in the Vedas, and, in ſome reſpects, totally inconſiſtent with the principles and practice of the preſent Brahmins. This religion, he aſſerts, ſtill flouriſhes in the farther peninſula, particularly among the Siameſe, between whom and the inhabitants of the Deccan and Ceylone, it is evident, from his diſſertation, that a conſiderable intercourſe, in very remote periods, has ſubſiſted. Mr. Chambers ſuppoſes this religion to be the worſhip of the God Boodh above-mentioned, whoſe votaries, Mr. Knox obſerves, took particular pride in erecting to his honour temples and high monuments, "as if they had been born ſolely to hew rocks and great ſtones, and lay them up in heaps."† Their kings, he adds, are now happy ſpirits,

* Aſiat. Reſearch. vol. i. p. 145.

† See Knox's curious, and, I believe, authentic, hiſtorical account of the iſland of Ceylone; publiſhed at London, 1681.

spirits, having merited heaven by those stupendous labours. In the treatise referred to above, among other evidences of the probability of his supposition, Mr. Chambers has inserted a passage from M. Gentil, who remarked, in the neighbourhood of Verapatnam, a statue of granite, very hard and beautiful, probably *of many* thousand weight, but half sunk in the deep *sand, and standing, as it were, abandoned in the midst of* that extensive plain. *He observed,* that it *exactly resembled* THE SOMMONACODOM, or principal stone deity of the *Siamese, in the* form of its head, in its features, and in the position of its arms; but that it bore no similitude to the present idols of the Hindoos; and, upon inquiry of the Tamulians, he was constantly informed, that it *was* the God BOODH, who was now no longer regarded, since the Brahmins had made themselves masters of the people's faith." The idol-deity, represented by the Sommonacodom, was, among the Siamese, what Confucius was among the Chinese. His history and the rites of his religion are involved in the deepest gloom of mythology. According to the Balic books, he was born of a father and mother who had reigned in Ceylone, and seems himself to have extended his wide jurisdiction, both as a king and as a

prophet,

prophet, not only over that island, but over a great part of the TWO PENINSULAS. He was endowed with the most extraordinary strength and activity of body, to over-throw dæmons and giants in combat; and, by severe mortification and intense piety, he had arrived at the knowledge of the *past*, *present*, and *future*. It is remarkable, however, that the Brahmins, while they rejected the religious worship of BOODH, which, at present, flourishes in Ceylone and Siam, retained one peculiar and agreeable appendage of that religion: "the women, or female slaves, of the idol." These, as we have before observed, "are public women, devoted in infancy to this profession by their parents, in gratitude for some favour obtained from the propitious idol." Those, who wish for a farther account of the doctrines and ceremonious rites of BOODH, may be gratified by reading the dissertation alluded to in the Asiatic Researches; the account of Mr. Loubere, *envoy at Siam, in 1687; and Mr. Knox's curious and authentic history of Ceylone.

But not merely in many of therites practised, and the images venerated, among the Indians, have the strongest features of resemblance between that nation and the Egyptians been dis-

* A considerable extract, from this account of LOUBERE and the Jesuits, is inserted in Harris's Voyages, vol. ii. p. 465.

covered; it seems apparent, in the very structure of their most ancient and most hallowed pagodas. The temples of Egypt, indeed, are in general of a height and magnitude still more astonishing; but, in their figure, design, and embellishments, they are strikingly similar. If the reader will consult the pages of the celebrated Egyptian travellers of the last century, attentively consider their various relations, and accurately inspect the engravings, exhibited by those travellers, of its magnificent but mouldering shrines, he will find this assertion verified in a manner equally pointed and surprising.

In Mr. Gough's short view of the ancient monuments of India, which is accompanied with neat etchings of the drawings of Niebuhr, whose voluminous and expensive publication few have leisure to read or inclination to purchase, this prevailing correspondency is represented in a very forcible point of view. "Let us for a moment," says the ingenious writer, "form a comparison between these Indian buildings and those of Egypt, on which so much more description and drawing have been bestowed. Let us turn our eyes to the superb temples of Luxor, of Medinet-Habou, Esnay, and Edfy, and the palace of

of Memnon, deſcribed by Pococke and Norden, and we ſhall diſcover a ſtriking reſemblance, even in the pillars, the ornaments, and the reliefs. The temple of the ſerpent Cnuphis, in an iſland, called alſo anciently Elephantina, is an oval building, ſupported by pillars, forming a cloiſter or aile. Similar to this is that in the ancient iſland of Philae. In moſt of theſe, are pillars fluted or cluſtered, like the Indian ones; and the ſocks on both ſides of the Nile are hollowed into grottoes, not unlike the buildings which are raiſed on the ſurface of the deſert plains. The ſimilar ſtructures, which Mr. Norden deſcribes in Nubia, are on the ſame plan; and, if we may judge from the few repreſentations we have yet ſeen of the famous pagoda of Chillambrum, on the Coromandel coaſt, the reſemblance approaches near to the Nubian and Egyptian temples." *A French traveller of merit, however, whom I have frequently had occaſion to cite, having more recently journeyed over the ſame ground, I prefer the preſenting of *his* deſcription of the ruins of the temples of the Thebais to the reader; and he will himſelf, perhaps, be more gratified by ſeeing the *lateſt* poſſible account of that grand ſepulchre of ancient arts and ſciences, EGYPT.

* See a comparative view of the ancient monuments of India, publiſhed by Mr. Nichols, in 1785, p. 15.

I ſhall begin the few quotations I ſhall make from M. Savary, by ſtating *a very ſingular circumſtance*; a circumſtance by no means the leaſt remarkable among thoſe with which he has made us acquainted: that the two branches of the Nile, which form the tract called the Delta, divide at the head of that Delta at a place called BATN EL BAKARI, or, *the Cow's Belly*; and the reader, by referring back to the preceding geographical treatiſe, will obſerve that the Ganges enters the region of Hindoſtan through the rock of GANGOTRI, or, *the Cow-head Rock*.* Without hazarding any deciſion, or even venturing at preſent to give an opinion, which of theſe countries originally imparted its cuſtoms and manners thus remarkably correſpondent to the other, I cannot omit the preſent opportunity of mentioning likewiſe *another ſtriking trait*: that very high eſtimation in which, Herodotus † ſays, the plant of the LOTOS, which he emphatically denominates the lily of the Nile, was, in ancient times, holden *in Egypt*, and which is ſtill conſidered as ſacred *in India*. Herodotus flouriſhed in the fifth century before Chriſt; and Mr.

* Savary's Letters on Egypt, vol. i. p. 7. London edit. printed for Robinſon.

† Vide Herodoti lib. i. p. 135, where the reader will find a deſcription of this beautiful plant, not very diſſimilar from that of Savary.

Mr. Savary, who writes in the eighteenth century of the Christian æra, affirms, that it is at this day regarded with the same general and decided preference to all other plants. He affirms the LOTOS to be an aquatic plant, peculiar to Egypt, and that it grows in rivulets and by the side of lakes. "There are two species, he observes; the one bearing a white, the other a blueish, flower. The calix of the LOTOS blows like that of a large tulip, diffusing a sweetness like the smell of the lily. The rivulets, near Damietta, are covered with this majestic flower, which rises about two feet above the water."* The SUGAR CANE too, it should be observed, has been immemorially cultivated in either country; and some authors, M. Savary informs us, assert, that this plant was brought from India to Egypt. He himself, however, is inclined to think, that only the method of cultivating it was brought thence: the sugar-cane appears to him to be a native of a country which produces many species of reeds, and where it grows wild, while its very name of CASSAH, or reed, which it still bears, strongly corroborates his opinion. That the Indians early cultivated the sugar-cane, though they understood nothing of preparing it

* Savary, vol. i. p. 8.

like the moderns, but only collected the exuded balſam, may be proved from Pliny;* and, that they muſt have had it in abundance, will be hereafter evinced from the very curious and novel circumſtance, with which the following hiſtory will more particularly acquaint the reader, of an ancient king of India filling up the ditch of a beſieged city with the large ſtalks of this plant. I need not cite any author to prove ſo notorious a fact, as that VEGETABLES anciently conſtituted the principal food of the Egyptians, as M. Savary and others acquaint us is the caſe at this day. Now vegetables, it will be remembered, form the principal ſuſtenance of three out of the four great tribes of India. The prieſts of Egypt had A SACRED SACERDOTAL LANGUAGE and hieroglyphic character, the uſe of which was forbidden to the vulgar. The Brahmins have A SACRED LANGUAGE, which they call DEVANAGARI,† a word compounded of Deva, divine, and Nagari, a city; and this language is believed to have been revealed from heaven to thoſe ſages, by the divinity of India, in the ſame manner as the elements of the ſacerdotal language

* Saccarum et Arabia fert, ſed laudatius India. Plinii Nat. Hiſt. cap. xii p. 361. Aldi edit.

† Sir William Jones, in the Aſiatic Reſearches, vol. i. p. 423.

language of Egypt were supposed to be imparted by the elder HERMES. The Indians, according to Mr. Halhed* and others, as we shall see hereafter, are divided into four great CASTS, and one inferior tribe, called BURREN SUNKER. Diodorus Siculus† informs us, that the Egyptians likewise were divided into FIVE SEPARATE TRIBES, of which the first in order was the sacerdotal. The ABLUTIONS of the Egyptians were innumerable, if we may believe Herodotus; ‡ and I may here, with peculiar propriety, *repeat* that the cow and the SERPENT were equally venerated in both countries. But, in treating of the AVATARS, having devoted a few pages to the consideration of what father Bouchet has asserted, in the Lettres Edifiantes, that the Indians had borrowed most of their superstitious ceremonies from the Hebrews and Egyptians, I shall no longer detain the reader from the contemplation of those massy fabrics, the temples of Egypt. The construction and ornaments of these temples he will be naturally led to compare with those of India, and form that deduction, as to the original designers, which he may think most reconcileable to reason and probability.

 Let

* Halhed's Preface to the Code, p. 49, quarto edit.

† Diodori Siculi, lib. i. p. 67, 68. edit. Rhodomani.

‡ Herodoti, lib. ii. p 116. edit. Stephan. 1592.

Let us then, attentive to the advice of Mr. Gough, *once more turn the eye of admiration to the vaſt plain of Egypt*; and, after ſurveying with ſilent aſtoniſhment the maſſy fragments of rock of which the pyramids are compoſed, as well as learning their exact dimenſions from the accurate geometrician Mr. Greaves, let us again, with Norden and Pococke, aſcend the more elevated region of the Thebais. We have already, with thoſe travellers, explored the ſacred caverns in which the ancient Cuthite devotion of Egypt, a devotion of gloom and melancholy, was practiſed; we have already penetrated with them into the ſepulchral grottos in which her departed monarchs lie entombed; let us now viſit the auguſt palaces in which thoſe monarchs, when living, ſwayed the imperial ſceptre; and the ſuperb fanes, to this day glittering with gold and azure, in which the deities of Egypt were daily honoured with odoriferous incenſe and the moſt coſtly oblations. To the more ample deſcription of thoſe celebrated travellers I ſhall add the curſory remarks of two recent travellers, M. Volney and M. Savary; the former of whom has with a bold and judicious pencil drawn the manners and genius of the *people*, while the other, with a pencil equally maſterly,

maſterly, has ſketched out the remains of her ancient grandeur, and brought them to our view in all the warmth of colouring which was natural to a man of genius and feeling, and which apathy and ignorance unjuſtly conſider as too gaudy and exaggerated. On ſuch a ſubject, we may venture to ſay, no colouring can be too vivid, no language too animated, ſince all that the moſt glowing painting can delineate, and all that the moſt fervid eloquence deſcribe, muſt come far ſhort of the truth.

This review, however, of the remaining monuments of the ancient grandeur of Egypt cannot fail of exciting in us mingled ſenſations of exquiſite delight and pungent ſorrow. Of theſe monuments the more majeſtic and ſtupendous will probably remain, to the lateſt poſterity, ſublime teſtimonies of the ingenuity, the patience, and perſeverance, of their original fabricators. Of the temples leſs conſpicuous for magnitude and more diſtinguiſhed by beauty than grandeur, many lie at preſent overwhelmed amidſt the mountains of ſand and rubbiſh that ſurround them; many more are daily crumbling into duſt; and, in a few revolving centuries, by far the greater portion of them, from the united ravages of time and the barbarians, will undoubtedly be buried in

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the ſame profound oblivion which has obſcured the arts, the ſciences, and the genius, of the renowned progeny of Mizraim.

From the preſent deſolated ſtate of Egypt, as well as from the numerous perils and obſtructions that inevitably await the adventurous traveller, who would explore the Thebais, the modern account of M. Savary may poſſibly be among the laſt which this age may rereceive of a country at preſent bowed down beneath the iron hand of remorſeleſs deſpotiſm, and worſe than Gothic ignorance. a country, from which, the SUN, the great OSIRIS, once ſo univerſally adored throughout its limits; the SUN, once ſo triumphant a witneſs of the proweſs and the ſplendour of his favoured race, (if that SUN were in reality the ANIMATED INTELLIGENCE their frantic ſuperſtition pictured him,) would avert his abhorrent beam, and leave the groveling and ſpiritleſs deſcendents of the ancient Egyptians in endleſs darkneſs. Who, indeed, that is fired with the love of liberty and ſcience, can without indignation behold the ſuperb temples and auguſt palaces of the Thebais converted into hovels for cattle, full of dung and filth, and the ſtately and beautiful columns of marble, brought from the quarries of SYENE to adorn them, daily carried

away by the Arabs, or ſawed into pieces to make mill-ſtones? Who, that reflects upon the aſtoniſhing population and unbounded plenty which in happier ages diſtinguiſhed the celebrated and fertile valley, whence the light of ſcience was diffuſed through Greece, and from Greece through all the European world, can, without a ſigh of generous anguiſh, read, in M. Volney's intereſting narrative, that it is at this day alternately ravaged by famine and peſtilence; the groves of olive, where philoſophy once flouriſhed in meridian pride, gleaming with the arms of fierce warriors; and the beautiful banks of the Nile, where the loveliest flowers uſed to bloſſom, and where ſoft muſic warbled to the ſound of the vibrating oar, crimſoned with the blood of the inhabitant, and ecchoing with the ſhrieks of deſpair and death? It would now be all in vain that the ſtar of the Nile,* the watchful SIRIUS, from his lofty ſtation in the ſkies, ſhould proclaim to the pining natives the commencement of the NEW YEAR; that year, once uſhered in with dance and ſong, but now, alas! to be be-

 gun

* The Egyptians emphatically called this ſtar the BARKER, as well from its more common name the *dog ſtar*, as from its being the faithful centinel, whoſe appearance gave notice that the NEW YEAR was begun, ever conſidered as a *ſeaſon* of high feſtivity.

gun with anguiſh, and toiled through in ſucceſſive *ſcenes of ſuffering and calamity: that year,* in which they are doomed to tend for others the reddening grain, and cultivate the luxurious date without enjoying its refreſhing produce.

Euſebius acquaints us* that the Egyptians aſſerted they were the moſt ancient nation of the earth, and that, from the temperance of their climate and the great fertility produced by the annual inundations of the river Nile, the region inhabited by them was the moſt proper country to be the nurſing mother of the human race. With what little foundation in truth this aſſertion was made will hereafter, I truſt, be made ſufficiently evident, when, in the firſt volume of my hiſtory, I ſhall conſider the various and rival claims to precedence, in point of antiquity, of all the oriental nations. For the preſent it may be ſufficient to remark, that a country, annually overflowed, could never have been the moſt convenient reſidence for the human race in infancy, who muſt neceſſarily be without a knowledge of the arts neceſſary to check the incurſion of the water and without the benefits of experience

* Vide Euſebius de Præparatione Evangelica, lib. ii. cap. 1, p. 16, in the Latin edition of his works, 1631.

experience to guard againſt the repetition of its ravages. The firſt deſcending inundation would probably have ſwept away a third part of the inhabitants, while a ſecond bade fair to annihilate their riſing colony. This aſſertion too is directly contrary to their account of the gradual accumulation of ſand and mud neceſſary to conſtitute the Delta, upon the number of years neceſſary to the formation of which they advanced one argument in favour of the high antiquity both of the earth and of themſelves. But whether that Delta were in reality formed after the manner ſtated in Herodotus, by which it would appear that the world was eighteen thouſand years old, is a point that will admit of great diſpute, and, in fact, has been the ſubject of warm contention between the two lateſt travellers in Egypt, M. Volney and M. Savary, whoſe reſpective opinions on this ſubject, ſo connected as it is with that of the DELTAS, natural phænomena of a kindred kind and origin in India, formed at the mouths of the Ganges and Indus, it will be my buſineſs to ſtate ſomewhat at large hereafter.

To what I have already obſerved, from the preſident of the Aſiatic Society, relative to the name of the Nile, I muſt here be permit-

ted to add, that this ſeems by no means to have been the moſt ancient appellation of the river of Egypt; for, it is a fact, equally wonderful and true, that Homer, the moſt venerable of poets, and in whoſe ſublime work D'Anville affirms are traced the firſt and trueſt outlines of ancient geography, never once mentions that river by the name of Νεῖλος, but conſtantly by that of Αιγυπτος, the river Ægyptus. Had the river of Egypt been then commonly known in Greece by the former name, it is reaſonable to think Homer would not have neglected to uſe the appellation. The term Ægyptus itſelf is, by ſome learned etymologiſts, derived from the primary root *Coptos*, with αια, the Greek word for country, prefixed. From Æcoptos, the land of the Copts, Ægyptus might eaſily be formed; and that this derivation is not entirely fanciful is evident from Coptos being a name which is, to this day, retained by a moſt ancient city of the Thebais: poſſibly, in the moſt early periods, the capital of the ancient Coptic race, who gave their name to the river upon whoſe banks they dwelt.* Its native appellation of Nile is ſuppoſed to have been derived from Nilus, the firſt king of that name, and the ſeventh

* See Jackſon's Chronol. Antiq. vol. ii. p. 208.

ſeventh of the Dioſpolitan dynaſty of Egyptian kings. NILUS flouriſhed a little before the taking of Tioy, and is ſaid, by Diodorus Siculus, to have made ſeveral ample canals as reſervoirs for its waters: but, it is more probable, that this king derived his name from Nihal, which, in Coptic, ſignifies THE RIVER, than the river from him. It was varioufly called, by the Greek hiſtorians, Ὠκεανος, Μελας, Σῖρις, and it is very remarkable that moſt of theſe names ſignify, *not blue*, as might ſeem from Sir William's Sanſcreet derivation, but *black*; black being the colour equally belonging to the water and the ſoil. The country itſelf was likewiſe called Χημια, not ſo much from Ham, or Cham, whoſe poſterity peopled it, as, if Plutarch may be credited,* fiom the blackneſs of the ſoil peculiar to Upper Egypt, reſembling the ſight of the eye, which, in Coptic, they denominated by a term ſimilar to the Greek Chemia. Hence we read, in Stephanus Byzantinus upon this word, that Egypt was ſometimes called Ἑρμοχυμιος, the black country of Hermes, or Mercury; that is, the Indian Boodh.

Of thoſe ſtupendous erections, the three gieater pyramids, thoſe *audacia ſaxa pyramidum*, as

* Vide Plutarch de Iſide et Oſiride, p. 364.

as they are called by Statius,* erected in the Libyan Egypt, near Memphis, in a region now called Geza; of the æras in which they were fabricated; and of the purposes for which they were originally intended; so much has already been written by our own countrymen, Pocock and Greaves, by the ingenious Norden, and the whole body of French travellers, that it would be an unpardonable intrusion upon the time of my readers, as well as foreign to the more immediate purpose of this publication, which is principally to compare the features of the national architecture, and examine the hieroglyphic mythology which decorates their buildings, to enter into any very extended description beyond that of the dimensions of each, and the magnitude of some of the massy stones which compose them. Of the first and grand pyramid, asserted by Herodotus and Diodorus Siculus to have been built by Cheops, the eighth monarch of the twentieth dynasty of Egyptian kings, denominated Diospolitan from their capital of Diospolis in Upper Egypt, about eleven hundred years before Christ, the dimensions, according to the authors just cited, are as follows. Herodotus asserts of this enormous mass of stone, that each side of the base, on which it stands, extended

* Stat. lib. v. Sylv. 3.

tended eight hundred feet; that its altitude from that base to the summit was the same number of feet, and that each stone, which composed the building, was no less than thirty feet in length. Herodotus farther learned from the Egyptian priests, from whom his account was taken, that, during the whole period of twenty years, which were consumed in the erection of it, four hundred thousand men were constantly employed, one hundred thousand men suceeding each other in alternate rotation every three months; that the expence in onions, parsley, and garlic, for the labourers alone, amounted to 1,600 talents of silver; and that this account was engraved in large Egyptian letters upon the pyramid itself. Diodorus Siculus states the length of each side of the base at seven hundred feet, and the height at no more than six hundred feet: the square on the summit he describes as six cubits. He relates that it was situated 120 furlongs, or fifteen miles, distant from Memphis, and 45 furlongs, about six miles, distant from the Nile.

Of these two relations, the latter, by Diodorus Siculus, seems to be far more consonant to that of the accurate Mr. Greaves than that of Herodotus; for, that profound geometrician,

cian, on meafuring the altitude of it in the year 1638, found its perpendicular height to be 499 Englifh feet, and the length of the fides he found to be 693 feet. Mr. Greaves imputes the great diffimilitude between his own account and that of Herodotus to the difference between the Grecian and the Englifh feet; but alfo adds, that, "in his own judgement, the relation of Diodorus comes neareft to the truth." He defcribes the fummit as terminating, "not in a point, like true mathematical pyramids, but in a little flat, or fquare," though it appears no more than a point from below, which fquare, "by his own meafure, is thirteen feet, and 280 of 1000 parts of the Englifh foot." This particular ftatement exhibits a remarkable proof of the correctnefs of this traveller's obfervations. "Upon this flat," he adds, "if we affent to the opinion of Proclus upon the Timæus of Plato, it may be fuppofed that the Egyptian priefts made their obfervations in aftronomy; and that hence or near this place they firft difcovered, by the rifing of Sirius, their ANNUS κυνικὸς, or CANICULARIS, as alfo their PERIODUS SOTHIACUS, or ANNUS MAGNUS κυνικὸς, or ANNUS HELIACUS, or ANNUS DEI, as it is termed by Cenforinus, con-

fifting

fifting of 1460 fiderial years, in which fpace their *Thoth vagum et fixum* came to have the fame beginning.* In a hafty citation of this author, from memory only, in a preceding page, I have been guilty of an error in afcribing thefe fentiments to Greaves which are quoted from Proclus.† The opinion of Mr. Greaves is not entirely co-incident with that of Proclus; but Mr. Greaves, though a profound aftronomer, was lefs acquainted than his author with the aftronomical theology of the ancients. Mr. Greaves inclines to think that the pyramids were fepulchres rather than aftronomical obfervatories, or temples to the Deity: "for to what purpofe," he obferves, "fhould the priefts, with fo much difficulty, afcend fo high, when, below, with more eafe and as much certainty, they might, from their own lodgings, hewn in the rock upon which the pyramids were erected, make the fame obfervations." But that fome motives, either of a religious or a philofophical kind, fwayed the mind of thofe who erected the pyramids, is evident from the very mode of their fabrication with

* See Greaves's Works, vol. i. p. 100, ubi fupra.

† See p. 282 of the firft part, and pleafe to alter the reference to line 14 of that page.

with regular ſteps "running round the pyramid in a level line, and making a long, but narrow, walk, by which, as by ſo many ſtairs, the ſummit may be gradually aſcended;" that ſummit not ending in a pyramidal point, but forming a flat ſquare more than thirteen feet in breadth.

If I might be permitted to offer an opinion upon a ſubject, concerning which the learned have been ſo greatly divided in ſentiment, I ſhould be induced, by the following circumſtances, to conceive the uſe to which they were anciently applied to have been *threefold*, and to conſider them at once as TOMBS, TEMPLES, and OBSERVATORIES. If it could be proved beyond all doubt that the Egyptian pyramids were ſolely intended by their fabricators for tombs, the argument would by no means tend to diſprove they were temples, or not uſed as obſervatories. It is unneceſſary for me to repeat in this place, that the deities, honoured in the Pagan world, were not originally adored in temples raiſed by the labour of man, but on the ſummits of hills and in the receſſes of ſacred caverns. According to ſome of the moſt eſteemed authors of claſſical antiquity, the firſt temples, ever erected upon earth, were ſepulchral monuments, in which
ſacred

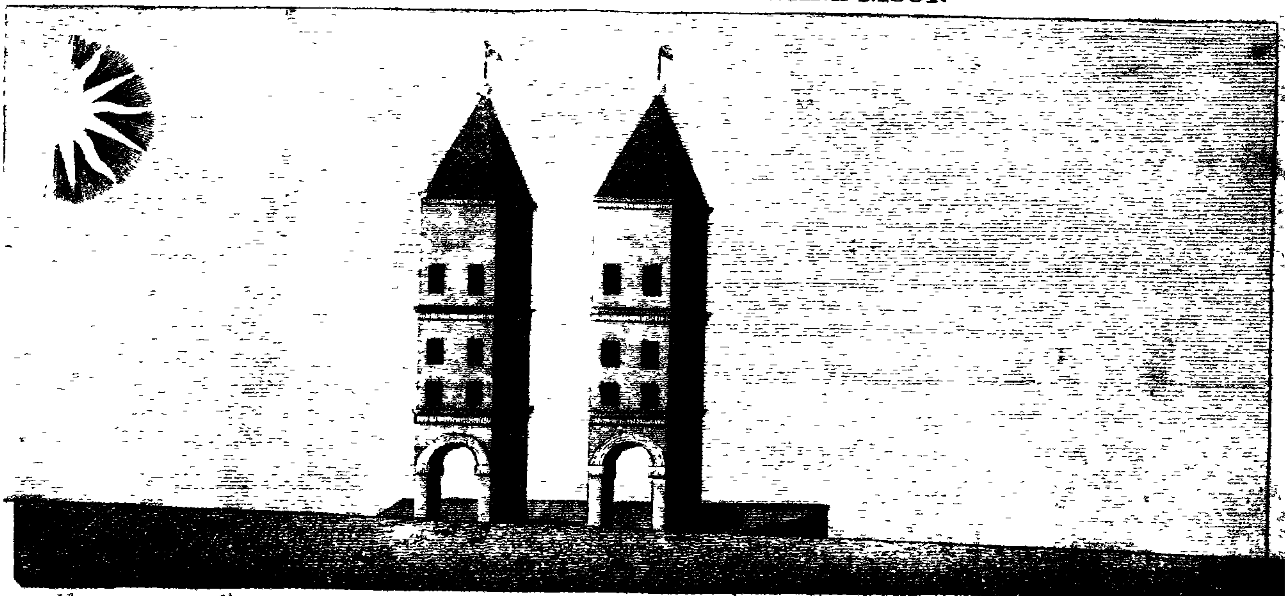
ſacred rites were performed in honour of the memory of thoſe whom the blind admiration and ſlaviſh obedience of their ſubjects exalted, when dead, to the rank of deities. As, by a ſtrain of unmanly flattery, too general even at this day through all the oriental world, they had compared them, when living, to the brighteſt of the heavenly hoſt, and even diſtinguiſhed them by their names; ſo, when entombed, they paid to them the honours conferred by their abject ſuperſtition upon the planetary train. But as the planet, by far the moſt glorious and conſpicuous of them all, was the SUN, and as it was cuſtomary to repreſent him by pyramids and obeliſks, the ſepulchral monument likewiſe aſſumed the pyramidal form, a form which brought at once to their minds the deity himſelf and the deified mortal. Theology and aſtronomy, I have obſerved, were, in thoſe days, ſiſter ſciences; and, under the double impreſſion of their influence, it was natural for the ancients to make their ſacred edifices uſeful to the cultivation of their darling ſcience. It was natural for them to *obſerve* with more fixed and enthuſiaſtic attention, as well as to *adore* with more intenſe fervor, the ſolar deity on the elevated apex of that temple, which was at once

erected

erected to his honour, and bore impressed the sacred form of his own majestic beam.

Concerning the dimensions of the exterior stones that constitute this pyramid, though Mr. Greaves says he can by no means agree with Herodotus and Pomponius Mela, who make the least stone in it to be thirty feet in magnitude, yet he is willing to allow all the stones to be of that dimension, if we may be allowed to understand those words in the sense of thirty cubical feet, since many of them are of a size still greater than even that enormous proportion. Concerning those of the stones which form the interior region of this pyramid, especially of that solitary and solemn chamber in the dark bosom of this stony recess, his own relation is too interesting to be abridged, "This rich and spacious apartment, in which art may seem to have contended with nature, the curious work being not inferior to the rich materials, is formed in the heart and centre of the pyramid, equidistant on all the sides, and almost in the midst between the basis and the summit. The floor, the sides, the roof, of it are all made of vast and exquisite tables of Thebaic marble, which, if they were not veiled and obscured by the steam of tapers, would appear glistering

A MEXICAN TEMPLE TO THE SUN AND MOON



This Mexican Shrine is very remarkable, because erected after the manner of the pyramidal temple of Belus at Babylon, and evidently proves in what country the Americans first caught the SABIAN SUPERSTITION

Prattent sc.

ing and ſhining. The ſtones which cover this place are of a ſtrange and ſtupendous length, like ſo many huge beams lying flat and traverſing the room, and withall ſupporting that infinite maſs and weight of the pyramid above."* The room itſelf Mr. Greaves deſcribes as exceeding in length thirty-four Engliſh feet, the conſequent length of thoſe amazing ſlabs that form the ceiling; the breadth of it as ſeventeen feet; and the height as nineteen feet and a half.

There is a novel and exceedingly curious obſervation, in regard to this pyramid, made by the French traveller, M. Maillet, who viſited it no leſs than forty times, to obtain complete information concerning its form and deſign, and who has given the beſt deſcription of it extant. This gentleman, after aſſenting to the general conjecture, that it was originally intended for the ſepulchre of Cheops, or ſome other moſt ancient ſovereign of Egypt, gives it as his decided opinion, that, according to a barbarous cuſtom in the oriental world, of the prevalency of which I have exhibited ſo many ſtriking inſtances among the Indian rajahs and Tartar monarchs, with that ſovereign, whoſoever he might have been, other

 human

* See Greaves's Works, vol. i. p. 126.

human beings were INTOMBED ALIVE: and, in ſupport of this opinion, he advances the following facts. Exactly in the centre of the chamber, according to M. Maillet's accurate ſurvey, "are two cavities oppoſite to each other, three feet and a half above the floor. The one turning to the north is a foot in width, eight inches in height, and runs, in a right angle, to the outſide of the pyramid: this cavity is now ſtopped up with ſtones five or ſix feet from its mouth. The other, cut towards the eaſt, the ſame diſtance from the floor, is perfectly round, and wide enough to receive the two fiſts of a man; it enlarges at firſt to a foot in diameter, and loſes itſelf as it deſcends towards the bottom of the pyramid."* The former of theſe cavities he conjectures to have been intended as a kind of canal for the conveyance of air, food, and ſuch other neceſſaries to the miſerable beings, incloſed with the corpſe of their monarch, as long as life remained to them; and he makes no doubt but they were provided with a long caſe, proportioned to the ſize of the cavity, with a cord affixed to each end of it, by which it was drawn in by the perſons incarcerated, and, when emptied of its

* See the whole account of M. Maillet inſerted in Savary on Egypt, vol. i. p. 214.

its contents, drawn back by thoſe who ſupplied their neceſſities from without. Each of theſe victims he ſuppoſes to have been provided with a coffin to contain his corpſe, and that they ſucceſſively rendered this laſt ſad duty to each other till only one remained, who muſt neceſſarily want the benefit of the pious boon conferred by him on his deceaſed companions. The other cavity on the eaſt, which deſcended down towards the bottom of the pyramid, he preſumes was meant for the paſſage of excrements and other filth, which fell into ſome deep place made for the purpoſe of receiving them. This deep place he would gladly have explored; and, had he found any thing like it on the outſide, correſponding with the oblong cavity within, he tells us he ſhould have conſidered it as an irrefragable teſtimony of his hypotheſis. But from making this ſearch he was prevented by the fear of giving umbrage or exciting alarm in the jealous Arabian governors of the country, whoſe myrmidons always narrowly watch the motions of Europeans; thoſe inquiſitive Europeans whom they ſuppoſe to be guided leſs by harmleſs curioſity, than urged by inſatiable avarice in queſt of concealed treaſures, and whom they ſuſpect to be armed with taliſmans of tremendous power

to tear it from its dark recefs in the bofom of the earth.

The whole of this relation is confiftent with probability, and conformable to the manners of thofe remote æras. Whether or not, however, there be any truth in the conjecture of the fovereign's attendants being interred with him, this at leaft is evident, from the circumftances enumerated of the paffages for the admiffion of frefh air and other neceffaries, that officiating priefts attended in this chamber, made facred by the afhes of the dead, and performed folemn rites in honour of the deceafed. We have read that, in India, cakes and water were offered to the dead, without which offerings the ghoft of the defunct wandered forrowful and unappeafed. Even the diftant apprehenfion of wanting this pofthumous bleffing, thrilled with horror the foul of the Indian fovereign, Dufhmanta.* It is more than poffible, from the early intimacy of the two nations, that fimilar fentiments pervaded the breaft of the Egyptian monarchs, and that priefts, either entombed for life or having accefs to the centre of the pyramid by fome fecret paffage now unknown, in alternate fucceffion took up there their folitary abode, attended

to

* See, of this volume, part i. and p. 190.

to pay the funeral rites, to watch the embalmed corpſe, and light anew the expiring taper. This will account for the well which brought into the pyramid the waters of the Nile, equally conſecrated with thoſe of the Ganges, the ſecret paſſage near that well, and the houſes of the prieſts adjoining the pyramid, which have been minutely deſcribed, in a former page, from Mr. Greaves. For what reaſon, indeed, ſhould there be houſes of the prieſts adjoining, unleſs the pyramid, although originally erected for a tomb, were not occaſionally uſed as a temple, a temple probably in which the *moſt profound arcana of the Egyptian* theology were laid open to the initiated, and the moſt gloomy orgies anciently celebrated, propitiatory of malignant dæmons and ſtained with human blood. Every remnant, however, of a ſkeleton has for ages mouldered away, and, together with that which contained it, has long ago been reduced to its original duſt. It is difficult to conceive that what is called the ſarcophagus could ever have contained a human body, ſince the ſarcophagi of the Egyptians were always placed erect, and never laid flat; nor, as Mr. Bryant has judiciouſly obſerved, is there any one inſtance upon record of an Egyptian being entombed in this manner.

 It

It was, therefore, a ciſtern to contain the water of purification,* brought from the adjoining Nile, a river, which in Egypt was holden in a light equally ſacred as was the Ganges in Hindoſtan, whoſe waters are conveyed to the moſt diſtant regions of that country, and into whose ſtream the expiring Hindoo plunges, in the rapturous hope of gliding into paradiſe through its conſecrated wave.

The ſecond of theſe enormous pyramidal fabrics was, according to Herodotus, erected by Chephren, the brother of Cheops, about fifty years after the former, and Diodorus Siculus ſtates each ſide of the baſe at ſix hundred feet, which is one hundred feet leſs than the lateral dimenſions of that pyramid. Mr. Greaves, however, found them both, in point of height and latitude, to be nearly equal. The third pyramid, aſſerted by Herodotus to have been the fabrication of the ſon of Cheops, towards the cloſe of the eleventh century before Chriſt, is very conſiderably ſmaller than either of the foregoing. As the firſt has been ſo minutely deſcribed, there is no occaſion for entering into any enumeration of particulars relative to the two latter, into the internal regions of which

*. See Mr. Bryant's Analyſis, vol. iii. p. 530.

* See Dr. Shaw's Travels, p. 70.

which no viſible entrance has ever yet been diſcovered by human ſagacity.

The reſult of this inveſtigation is, that, in the general form of their conſtruction, in the maſſy ſtones that compoſe them, and in the purpoſes to which they were applied, a ſtriking ſimilarity between theſe lofty Ægyptian edifices and the more ancient pagodas of India, which, we have obſerved, univerſally aſſume the pyramidal figure, prevails throughout. The obſervation holds equally true of the Egyptian, as of the Indian, temples, that they are conſtructed with ſuch mathematical preciſion, as that their ſides correſpond with the FOUR CARDINAL POINTS OF THE WORLD; and, it ſhould be remembered, that, in the inſcription on the ſurface of the grand pyramid, as before related from Herodotus, we have an additional and inconteſtible proof, that, as well in the moſt remote as in the more recent ages, the food of the native Egyptians and of the Indians conſiſted of A VEGETABLE DIET.

Before we quit the pyramids, I muſt be permitted to make one reflection, to which indeed I ſhall not at preſent ſubjoin any additional obſervations, but the conſideration of which will finally be of the utmoſt

 importance

importance in summing up the evidence relative to this comparative parallel of the antiquities of Egypt and India, deduced from the examination of their proficiency in architectural knowledge and cultivation of the arts and languages in general. On no part of the three great pyramids, internal or external, does there appear the least sign of those hieroglyphic sculptures which so conspicuously and so totally cover the temples, the obelisks, and colossal statues, of Upper Egypt. This exhibits demonstrative proof, that, at the period of the construction of those masses, that kind of hieroglyphic decoration was not invented; for, had that sacerdotal character been then formed, they would undoubtedly not have been destitute of them. The pyramids were, therefore, fabricated in æras far more remote than those assigned them by Herodotus and Diodorus Siculus; in the very infancy and dawn of science, when as yet possibly mankind knew not how to form the arched and ponderous roof, or to support that roof with graceful columns. Let human pride be humbled by the reflection that some of the most stupendous prodigies in architecture of the ancients owed their origin to their ignorance. Had they known that wa-

ter would riſe nearly to the ſame elevation as that from which it falls, thoſe amazing productions of human labour, the aqueducts, would never have excited at once the aſtoniſhment and admiration of their wiſer poſterity.

The prodigious dimenſions of the SPHYNX have already engaged our attention. It exhibits another ſtriking proof how eager the ancients were to graſp at that kind of immortality which enormous ſtructures of a ſepulchral kind beſtow on their vain fabricators; for, according to Pliny,* it was the tomb of king Amaſis. Travellers have diſcovered in the back part of the huge rock, out of which it is excavated, an opening into a cavern, or mauſoleum, of proportions adequate to the magnitude of its external appearance. This notion of conſtructing tombs of a vaſt ſize, and at the ſame time inacceſſible, was in particular connected with the theology of the ancient Egyptians, who were of opinion, that, as long as the body could be preſerved perfect, the ſoul, of the tranſmigration of which they were ſtrenuous believers, deſerted not its former companion during the period of its own ſojourning amidſt the inferior ſpheres. Though they

* Plinii Nat. Hiſt. lib. xxxvi. cap. 12.

they knew its vital energy had ceafed to animate the various members, yet they fondly flattered themfelves that it continued hovering as a faithful guardian round its former habitation, and, at length, reluctantly left the mouldering clay. The foul, after this defertion of its ancient comrade, continued its extenfive circuit in the fucceffive animation of various other forms terreftrial, aquatic, and ætherial, and, according to Herodotus, finally finifhed its wanderings in the fpace of three thoufand years.*

In this comparative retrofpect upon the ancient works of the Egyptians and the Indians, the furprizing dimenfions of the grand artificial lake, built by Mæris, and diftinguifhed by his name, ought not to be paffed by entirely unnoticed. Herodotus, poffibly taking into his account the whole extent of that vaft valley at this day called Baber-Bellomah, or *the Sea without Water*, ftates the whole circumference of this lake at 450 miles. The modern ftatement of Pococke, who gives its dimenfions as 50 miles long and 10 broad, is, however, far more probable, and a lake of fuch extent might furely be fufficient to confer immortality on one fovereign.

* See Herodotus, lib. ii. p. 150.

vereign. Many of the ancient refervoirs in India, fabricated to receive the waters of the Ganges, and other great rivers, at the period of the annual inundations, are of a magnitude fcarcely lefs aftonifhing, while thofe of inferior fize and more recent date are finifhed in a ftyle of execution equally wonderful, being flanked with freeftone, and having regular fteps defcending into the capacious bafon. They are numerous in every part of India, but more particularly in the peninfula, and are adapted both to political and pious purpofes.

From ranging the valley of the Delta, and from furveying its prodigies, let us afcend to the contemplation of the magnificent edifices that adorn the regions of the Thebais. Paffing by Memphis, once fo famous for the worfhip of the god-bull Apis, but of which fcarcely any apparent ruins remain to mark the difputed fpot, let us attend to that moft extenfive and fumptuous ftructure, where painting, fculpture, and aftronomical fcience, united their powers to adorn the fuperb fepulchral temple of Ofymandes, near Thebes. Ofymandes was one of the moft ancient kings of Thebes, and, like many other Egyptian fovereigns of remote antiquity, has been often confounded

confounded with the great Osiris. It will be of more importance to describe the temple itself, than to engage in any useless disquisition concerning the fabricator. This august building is the most perfect of all those of the great Diospolis, or ancient Thebes, at present denominated Luxorein, or Luxore. The account given of it by Diodorus Siculus is very minute, but too long for entire insertion, especially as it is my intention to illustrate that account by the additional observations of Pococke and Norden. The entrance into it was through a grand pyramidal gateway, two hundred feet in length, and sixty-two feet and a half in height, which latter proportion Pococke thinks is far under-rated by Diodorus, since they are even at present fifty-four feet above ground; and, from the great drift of sand, by which some colossal statues near it are half buried, he is of opinion they must have sunk more than eight foot and a half. This ancient temple itself, instead of being built in the pyramidal style, consisted, like some of the Indian pagodas, of a variety of courts and inclosures, one within the other; and, in particular, a grand colonade of stone is mentioned, every side of which extended 400 feet in length. Instead of pillars, according to that

that claſſic, the fabric was ſupported by coloſſal figures of animals, each compoſed of a ſingle ſtone, and carved in an antique ſtyle. He adds, what cannot fail to fill the reader with aſtoniſhment at the ſkill of the Egyptian architects, "that the whole roof was contracted into the breadth of eight cubits, was all one ſingle ſtone, and ſpangled with ſtars on a ſky-coloured ground." In the interior receſſes were other courts, all the walls of which were covered with ſculptures; ſome repreſenting the warlike feats of this great prince, who, in reality, was no other than Seſoſtris; ſome of venerable perſonages, arrayed in the enſigns of juſtice, like thoſe deſcribed by Mr. Hunter in the caverns of Elephanta, and ready to execute judgement upon the attendant criminals; others again performing ſacrifice to the numerous gods of Egypt, diſtinguiſhed by their reſpective ſymbols. In the centre of theſe courts were ſtatues of a gigantic ſize, one of which repreſented Oſymandes himſelf, diſtinguiſhed by this inſcription: "I am Oſymandes, king of kings. If any one ſhould be deſirous of knowing what kind of a prince I am, and where I lie, let him excel my exploits!" Around this principal ſtatue were other coloſſal figures, his

ſuppoſed

ſuppoſed relatives, in various attitudes. But what conferred on this ſumptuous temple its greateſt celebrity, was the vaſt circle of wrought gold, a cubit in thickneſs and 365 cubits in circumference, denoting the days of the improved year, on which were marked the heliacal riſings and ſettings of the ſtars for every day of that year, with the conſequent prognoſtications of the Egyptian aſtrologers.* This circumſtance I have elſewhere urged as a remarkable proof of the early and deep proficiency of the Egyptians in aſtronomy, ſince the temple of Oſymandes is aſſerted by Scaliger on Herodotus to have been erected by Seſoſtris, after his Bactrian expedition, deſignated among thoſe ſculptures, thirteen hundred years at leaſt before the Chriſtian æra. This great golden circle was carried away by Cambyſes, when he ravaged Egypt and ſlew the god Apis, in the ſixth century before the commencement of that æra; and Mr. Norden declares, "that, at the period of his viſit to this temple, in 1738, there ſtill appeared to be the mark where that circle was fixed."† Diodorus informs us, that the whole of this grand edifice extended one mile and a quarter

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* Diod. Sic. lib. i. p. 45, et preced.

† Norden's Travels in Egypt and Nubia, vol ii. p. 65.

in circumference; and a plan of the whole, with deſigns of particular parts, may be ſeen in the 40th plate in Dr. Pococke's Egypt.

Thus ſuperb, thus magnificent, was the ſepulchral temple of a DEIFIED MORTAL. Let us turn our eye to yonder ſtill more amazing pile of ruins, and mark, amidſt mountains of ſubverted columns and coloſſal ſtatues overthrown, with what profuſion of coſt and pomp the ancient Thebans adorned the temple of DEITY ITSELF. The moſt ancient of the four temples that adorned Thebes was indeed aſtoniſhingly ſuperb, and worthy of the city which Homer calls ἑκατομπυλος, or poſſeſſing a hundred portals; that celebrated city

> Which ſpread her conqueſts o'er a thouſand ſtates,
> And pour'd her heroes through a hundred gates.

This deſcription, whether the word ἑκατομπυλος be conſidered in a literal ſenſe, or only as a finite uſed for an indefinite number, deciſively points out the period of the proudeſt glory of the Theban empire, which, as Homer's correctneſs may be depended upon, was about the time of the Trojan war, that is, 2000 years before the Chriſtian æra. This circumſtance ſhould be attended to, and will be of great importance when we ſhall commence

mence our inveſtigation concerning the diſputed priority of the Indians and Egyptians, in point of national population and grandeur. "The circumference of this moſt grand and moſt ancient temple, according to Diodorus, was thirteen ſtadia, its height forty-five cubits, and the breadth of its walls twenty-four feet. Proportionate to its external magnificence, he obſerves, were its internal decorations, and the offerings with which it was enriched; for their intrinſic value aſtoniſhing, but ſtill more ſo for the exquiſite delicacy with which they were fabricated." Diodorus adds, that the edifice remained entire in his time in conſiderable ſplendour, but that the gold and ſilver ornaments, and utenſils, with all the coſtly ivory and precious ſtones, which it once boaſted, were pillaged by the Perſians when Cambyſes ſet fire to the temples of Egypt. He farther intimates, that, by the artiſts carried in captivity to Perſia, the proud palaces of Perſepolis and Suſa were built. But, though that point be diſputable, there cannot be a doubt that they were decorated with their ſpoils, and enriched with their treaſures. Even in the rubbiſh collected together, after the inſatiable avarice of that ravager had gratified itſelf in plunder,

and, after the fire had exhausted its rage, there were found "of gold more than 300 talents, of silver near 2300 talents."*

Of the original plan and existing ruins of this grand temple, unrivalled in the universe, Pococke has given an accurate description and designs; and Norden, whom his tyrant Arabian escort prevented from landing, has presented us with correct views of the several gateways. Of the principal and most superb portal, with the stately obelisks before it, an engraving, taken from the latter traveller's beautiful drawings, forms the frontispiece of this volume. Its astonishing depth and massy solidity seem to promise an eternal duration to this immense edifice; while the obelisks bid fair likewise to remain as immortal monuments of the skill and correct taste of the old Egyptians. The thickness of the portal is forty feet, and the height of the obelisks, each of which consists of one solid block of granite, is sixty-three feet four inches, beside what remains buried beneath the drifted sand. The completion of this magnificent fane seems to have been the labour of many ages, and the decoration of it the pride of the successive monarchs of Thebes.

* Diodorus Siculus, lib. ii. cap. 39.

Eight ſovereigns might have reſpectively gained deſerved immortality by the erection of the eight different gates, each of which is finiſhed in a different ſtyle; ſome towering in ſimple majeſty without ornament, and others totally covered with the moſt beautiful hieroglyphics.

Proceeding farther you come into the ſacred library, with a very remarkable inſcription upon it, which Diodorus renders Ψυχῆς Ιατρεῖον: the diſpenſatory of the ſoul. Here, as in a grand Pantheon, all the gods of Egypt, with their various ſymbols, were finely ſculptured. It was here that Pococke copied thoſe two remarkable ſculptures exhibited in his forty-ſecond plate, repreſenting the ceremony of carrying Oſiris, the *gubernator mundi*, in his boat; the firſt borne by twelve men, the ſecond by eighteen. Theſe have been re-engraved in Mr. Bryant's Analyſis, in corroboration of an hypotheſis upon which his ingenious book principally turns, and the outlines of which are exhibited to the reader in page 353 of the firſt part of this diſſertation. A ceremony, reſembling this, at this day prevails in India, which poſſibly might have had a ſimilar origin, I mean that of annually committing the image of Durga to the Ganges, after

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the celebration of her rites on the solemn festivity of that goddess. Among the particular hieroglyphic figures on the walls, Dr Pococke observed " one that had a tortoise on the head for a cap," most probably that Hermes, whose emblem was the testudo, the proper symbol of the god of eloquence and music, the former of which doubtless gave birth to the Apollo of Greece, and the latter to his celebrated lyre. Hermes, it will be remembered, was the god who first taught the Egyptians letters, and accompanied Osiris in his famous expedition to conquer, that is, to *improve* and *reform* the world, and to teach mankind the arts of agriculture. He is, therefore, here properly attended, as Pococke farther relates in his description of the sculptures of this magnificent room, by a man leading *four bulls* with a string, (Pococke, p. 108,) and with instruments of sacrifice to the sun, of whom Osiris, in his mythological character, is the representative. Dr. Pococke mentions also other sculptures, with hawks heads, the bird sacred to the Nile, bearing the consecrated cross, a symbol explained in a preceding page, Diodorus has mentioned likewise, as part of these sculptures, a representation of the annual of-

 fering

fering to the deity of the gold and ſilver collected out of the mines of Egypt. And nothing ſurely could be more proper than the offering of that gold and ſilver to the ſolar deity, whoſe beams, penetrating into the deep receſſes of the earth, matured, in its dark boſom, the glowing ore. The ſun, ſailing round the world in a boat, is one of the moſt frequent ſymbols of the Egyptians, and the twelve men, carrying it on their ſhoulders, were doubtleſs meant to ſhadow out the *twelve months*. All theſe circumſtances alluded to the celebrated expedition of Oſiris, mentioned above, upon which, as I muſt enter at large in the early period of my hiſtory, it is unneceſſary for me in this place to expatiate.

In giving an account of the internal receſſes of this temple, Dr. Pococke* deſcribes "a dark granite room of more than ordinary ſanctity," which he thinks was the place allotted for the noble virgin, who, according to Strabo,† was annually, in a very ſingular manner, conſecrated to the deity. The Egyptians, however, not only conſecrated virgins, but, like all the other nations of the ancient world, profuſely ſhed in ſacrifice the blood of human beings. They in particular, as

* Pococke, p. 95. † Strabo, lib. xvii. p. 816.

as Diodorus informs us,* facrificed red-haired men at the tomb of Ofiris, becaufe his mortal enemy Typhon was of that colour. Bufiris facrificed Thracius to appeafe the angry Nile; and three men were daily facrificed to Lucina, at Heliopolis; inftead of which, king Amafis afterwards humanely ordered as many waxen images to be offered. A fimilar ftory is related by an Arabian writer, and his account is greatly corroborated by the relation of a practice witneffed by a recent traveller. This Arabian author is by name Murtadi, who has written a curious treatife on the prodigies of Egypt, which M. Vatier tranflated into French, and affirms that it was anciently a cuftom of the Egyptians to facrifice to the river Nile a young and beautiful virgin, whom, arrayed in rich robes, they hurled into the ftream. The ancient Perfians, we have remarked from Herodotus in a preceding page, obferved the fame inhuman cuftom; for, when Darius arrived at the Strymon, he caufed nine young men to be thrown into that river. It is very remarkable, that, at this day, fome remains of this barbarous cuftom may be traced in Egypt; for, according to M. Savary, "they annually make a clay ftatue in the form of a

 woman,

* Diod. Sic. lib. i. p. 99.

woman, which they call *the Betrothed*, and, placing it on the mound of the Khalig, or canal, of the prince of the faithful, throw it into the river previous to the opening of the dam."* This reminds me of a paſſage in Sonnerat, who ſays the Indians, to ſome of their gods, at this day ſacrifice *horſes made of clay*, an undoubted ſubſtitute for the ASWAMEDHA JUG. Sanguinary and ferocious as the Mahomedans themſelves are in propagating their religion by the ſword, it is to their honour that they have, both in India and Egypt, uniformly endeavoured to put a ſtop to theſe bloody ſacrifices. In Egypt the Caliph Omar effected it in a manner of which Murtadi, a ſuperſtitious Mohammedan, has given a curious relation, by throwing into the water a letter, addreſſed to the Nile, and commanding that river, in the name of God and Mohammed, to flow with its uſual abundance and fertilize the land; which beheſt the river immediately obeyed to the aſtoniſhment and converſion of the infidels. In India their ſevere mulcts on thoſe infatuated women, who commit themſelves to the flames on the funeral pile of their huſbands, have rendered that horrid practice far leſs common; and the Engliſh, adding their authority to that of the Mohammedans,

* Savary's Letters on Egypt, vol i. p. 118.

medans, have greatly contributed to abolish the bloody rite in the precincts of their domain. "Here," says Dr. Pococke, "I finished my observations on the ancient city of Thebes, celebrated by the first of poets and historians that are now extant; that venerable city, the date of whose ruin is older than the foundation of most other cities; and yet such vast and surprizing remains are still to be seen of its magnificence and solidity, as may convince any one that beholds them, that, without some extraordinary accidents, they must have lasted for ever, as, in fact, seems to have been the intention of the founders of them."*

M. Savary having visited this celebrated spot so recently as the year 1779, it will doubtless gratify curiosity to see his account of the two magnificent ruins just described. The entrance into the sepulchral shrine of Osymandes M. Savary describes to be "under a portico sixty feet high, supported by two rows of large columns. In this massy marble building, and the hieroglyphics with which it abounds, we discover the work of the ancient Egyptians. Beyond is a temple three hundred feet in length, and one hundred and forty-five feet wide; at the entrance is an immense hall,

* See Pococke, p. 109.

containing eight-and-twenty columns, fixty feet high, and nineteen in circumference at the baſe; they ſtand each twelve feet aſunder; the enormous ſtones of the cieling are ſo perfectly joined and inſerted one in the other, as to appear to the eye one ſole marble ſlab, a hundred and twenty-ſix feet in length, and forty-ſix in breadth; the walls are loaded with innumerable hieroglyphics, among which is a multitude of animals, birds, and human figures. The traveller recognizes, among the deſigns engraved on the marble, the divinities of INDIA; the rudeneſs of the ſculpture beſpeaks antiquity and art in its infancy."* M. Savary concludes this deſcription with aſking, Have the Egyptians received theſe deities from the Indians, or the Indians from the Egyptians? I hope to be able hereafter to give a ſatisfactory anſwer to this intereſting queſtion.

M. Savary's deſcription of the preſent appearance of the auguſt abode of the deity above-deſcribed is too intereſting and too ſpirited to be omitted.

"Near Carnac, we find the remains of one of the four principal temples, mentioned by Diodorus Siculus. There are eight entrances to it, three of which have a SPHYNX of gigantic

* M. Savary's Letters on Egypt, Vol. ii. p. 6.

gantic ſize, ſtanding in front, with two coloſſal ſtatues, on each ſide of the ſphynx, which are reſpectively cut from a ſingle block of marble in the antique taſte. Croſſing theſe majeſtic avenues we come to four porticoes, each thirty feet wide, fifty-two in height, and one hundred and fifty in length. The entrance into theſe is through pyramidal gates, and the ceiling is formed of ſtones of an aſtoniſhing ſize, ſupported by the two walls. The firſt of theſe porticoes is entirely of red granite, perfectly poliſhed. Coloſſal figures, riſing fifteen feet above the bottom of the door, decorate its ſides; without, are two ſtatues, thirty-three feet high; the one of red granite, the other ſpotted with black and grey; and within is another, of a ſingle block of marble, wanting the head, each bearing a kind of croſs in its hand, that is to ſay, a PHALLUS, *which, among the Egyptians, was the ſymbol of fertility.* The ſecond portico is half deſtroyed; the gate has only two rows of hieroglyphics of gigantic ſize, one towards the ſouth, the other towards the north. Each front of the third portico is covered with hieroglyphics of coloſſal figures; and, at the entrance of the gate, are the remains of a ſtatue of white marble, the trunk of which is fifteen feet in circumference,

rence, and the ſtatue itſelf wears a helmet, round which a *ſerpent* is turned. The fourth portico conſiſts of little more than walls, almoſt entirely deſtroyed, and heaps of rubbiſh, among which are parts of a coloſſus of red granite, the body of which is thirty feet round. Beyond theſe porticoes, the high walls, which form the firſt court of the temple, began. The people entered at twelve gates: ſeveral are deſtroyed and others very ruinous. That, which has ſuffered leaſt from time and the outrage of barbarians, faces the weſt. Before it is a long ſphynx avenue. The dimenſions of the gate are forty feet in width, ſixty in height, and forty-eight in thickneſs at the foundation. This gate, ſo maſſy as to appear indeſtructible, is in the ruſtic ſtyle without hieroglyphics, and magnificent in ſimplicity. Through this we enter the grand court, on two of the ſides of which there are terraces, eighty feet in width, and raiſed ſix feet above the ground. Along theſe are two beautiful colonnades. Beyond, is the ſecond court which leads to the temple, and, by its extent, equals the majeſty of the building. It is likewiſe embelliſhed by a double colonnade; each column is above fifty feet in height, and eighteen in circumference at the baſe. Their capitals are in the form of a vaſe,

over

over which a ſquare ſtone is laid, which probably ſerved as a pedeſtal for ſtatues. Two prodigious coloſſal figures, mutilated by violence, terminate theſe colonnades.

" From this point the aſtoniſhed eye ſurveys the temple, the height of which is moſt ſurpriſing, in all its immenſity. Its walls of marble appear everlaſting. Its roof, which riſes in the centre, is ſuſtained by eighteen rows of columns. Thoſe ſtanding under the moſt lofty part are thirty feet in circumference, and eighty in height; the others are one-third leſs. The world does not contain a building, the character and grandeur of which more forcibly impreſs ideas of awe and majeſty: it ſeems adequate to the lofty notions the Egyptians had formed of the Supreme Being; nor can it be entered or beheld, but with reverence."*

The ingenious writer, after this account of the TEMPLE, proceeds to deſcribe the adjoining PALACE of LUXORE; but that venerable pile, from his account, ſeems to be greatly altered ſince the period when Pococke viſited it; and is rapidly haſtening to a total decay. The extent of ground on which this ſplendid palace ſtood is repreſented to be very ſpacious as well as its courts, " which are entered under

* Savary, on Egypt, vol. ii. p. 41.

under porticoes, ſupported by columns forty feet high, without eſtimating the ample baſe buried under the ſand. Pyramidal majeſtic gates, abounding in hieroglyphics; the remains of walls, built with flags of granite, and which the barbarity of men only could overturn; rows of coloſſal marble figures, forty feet high, one-third buried in the ground; all declare what the magnificence of the principal edifice, the ſcite of which is known by a hill of ruins, muſt have been. But nothing can give a more ſublime idea of its grandeur than the two obeliſks with which it was embelliſhed, and which ſeems to have been placed there by giants or the genii of romance. They are each a ſolid block of granite, ſeventy-two feet high, above the ſurface, and thirty-two in circumference; but, being ſunk deep in the ſand and mud, they may well be ſuppoſed ninety feet from the baſe to the ſummit: the one is ſplit towards the middle; the other is perfectly preſerved. The hieroglyphics they contain, divided into columns and cut in bas-reliefs, projecting an inch and a half, do honour to the ſculptor. The hardneſs of the ſtone has preſerved them from being injured by the air. Nothing in the whole circle of art can be

be more awfully majeſtic than theſe obeliſks.

In conſidering the prodigious ſtructures of the Thebais, we ought not to have paſſed, unnoticed, the ſtately portico of ACHMOUNAIN, of which a beautiful engraving is given by Pococke, but of which M. Savary's account, being more ample as well as more recent, is here inſerted.

"Four miles north of Melaoui is Achmounain, remarkable for its magnificent ruins. Among the hills of rubbiſh, that ſurround it, is a ſtately portico, little injured by time, a hundred feet long, twenty-five feet wide, and ſupported by twelve columns, the capital of which is only a ſmall cord. Each is compoſed of three blocks of granite, forming, together, a portico of ſixty feet in height, and twenty-four in circumference. The block, next the baſe, is merely rounded, and loaded with hieroglyphics, the line of which begins by a pyramid, the two others are fluted. The columns are ten feet diſtant, except the two in the centre, which form the entrance, and have an interval of fifteen feet. Ten enormous ſtones cover the portico in its whole extent, and theſe are ſurmounted by a double row;

* Savary's Letter on Egypt, vol. ii. p. 45.

row; the two in the centre, which rise with a *triangular* front, surpass the others in grandeur and thickness. The spectator is astonished at beholding stones, or rather rocks, so ponderous, raised sixty feet high by the art of man. The surrounding frieze abounds with hieroglyphics, well sculptured, containing figures of birds, insects, various animals, and men seated, to whom others appear to present offerings. This, probably, is the history of the time, place, and god, in whose honour this monument was erected. The portico was painted red and blue, which colours are effaced in many places; but the bottom of the architrave round the colonnade has preserved a gold colour surprisingly bright. The cieling, also, contains stars of gold sparkling in an azure sky with dazzling brilliancy. This monument, raised before the Persian conquest, has neither the elegance nor purity of Grecian architecture; but its indestructible solidity, venerable simplicity, and majesty, extort, at once, astonishment and admiration.*

The portico of Dendera, also the ancient Tentyra, of which an engraving is presented to the reader on the same plate with the perspective view of Elephanta in the former portion

* Savary's Letters on Egypt, vol. i. p. 451.

tion of this work, is too ſtupendous an edifice not to attract the attention of him who wanders, in ſolitary contemplation, amidſt the ruins of the Thebais. It is thus deſcribed by the celebrated Paul Lucas, who travelled through Egypt about the commencement of this century, and found, like Tavernier, a noble patron in Louis the Fifteenth; one of a race of kings, who, whatever might be their political errors, for many centuries encouraged genius and merit by the moſt munificent rewards; and whoſe total degradation therefore from imperial ſway, grateful ſcience cannot behold without a ſigh. "Having walked," ſays M. Lucas, "for ſome time among the ruins, heaps of ſtones and marbles, I perceived at a diſtance a large and extremely beautiful building; and, going up to it, I was aſtoniſhed to ſee a work which might juſtly have been accounted one of the wonders of the world. I came firſt to the back part of this edifice, which was a great wall, without any windows, conſtructed of large ſtones of granite marble, of a dark colour, and entirely filled with baſs-reliefs, larger than life, repreſenting THE ANCIENT DEITIES OF EGYPT, WITH ALL THEIR ATTRIBUTES, IN DIFFERENT ATTITUDES;" and for this reaſon

fon I had it engraved on the ſame plate with the Elephanta ſculptures, repreſenting the deities of India with their reſpective attributes. "Two lions of white marble, thicker than horſes, in half relief, are ſculptured on this wall. Hence I paſſed along the other ſide, which is likewiſe full of baſs-reliefs, and hath two lions as large, and ſituate like the former, at the diſtance of about 300 paces, till at length I came to the grand front of this ſtately fabric. Here I ſaw a veſtibule, in the middle of the front, ſupported by vaſt ſquare pilaſters. A magnificent periſtyle, ſupported by three rows of columns, which eight men together could ſcarce embrace, extends itſelf on both ſides the veſtibule, and ſupports a flat roof made of ſtones ſix or ſeven feet broad, and of an extraordinary length. The ceiling of this roof was once painted; for, there ſtill remain ſtrong marks of the colours. The columns are made of vaſt maſſes of granite marble, and charged with hieroglyphics in baſs-relief; each has its chapiter, compoſed of four womens heads, with their head-dreſs, placed back to back, ſo that the four faces appear like thoſe of Janus." They are, doubtleſs, the four heads of Isis Omnia, alluding, like the four heads of Brahma, who

is

IS ALL THAT IS, AND ALL THAT EVER WAS, to the four elements, and the four quarters of the world. M. Lucas proceeds; "These heads are of a size proportionate to the thickness of the columns. Upon them there rests a square base, made of one stone, about six feet high, rather longer than represented on the plate, illustrative of this ruin. A kind of cornice of a singular, but not inelegant, fashion runs all along this peristyle, and terminates what remains of this palace. There are, over the middle portico, two large dragons, folded together, and resting their heads on vast wings stretched out on both sides of them. Although these columns are so deeply buried in the ruins that only one half of them appears, yet we may judge of their height by their circumference; and, according to the exact rules of architecture, their shafts were fifty-five or sixty feet high, and the whole columns, with the chapiter and base, above one hundred." The ornament, which our author describes on the front of the portico, and which invariably decorates that of all the Egyptian temples, is the celebrated Hemptha, or Egyptian Trinity; for, he might have added, that in the middle of it was the ORB, or GLOBE, out of which the serpents and the

 wings

wings proceed. I have obſerved before, that, by the dragon, the ancients only meant a large ſerpent. Lucas ſeems to have been miſled, by the wings that ſhadow them, to call them dragons; but the wings, in fact, iſſue with the ſerpents from the central orb.

Before we entirely quit Luxore for the regions nearer the ſource of the Nile, there is one circumſtance peculiarly deſerving of conſideration, and which has attracted the notice as well of M. Lucas as of a late very celebrated inveſtigator of Egyptian antiquities, M. De Pauw. The reader may remember that the artiſt, employed by Governor Boon to take copies of the ſculptures at Salſette, plainly traced on many of the ſtatues the paint and gilding with which they were anciently decorated. The ſame ſpecies of decoration is ſtill more conſpicuouſly viſible on the temples and ſtatues of Thebes, and theſe united circumſtances remarkably corroborate the conjecture offered towards the cloſe of the firſt part of the preceding volume of Diſſertations, that they are only relics of ancient Chaldæan idolatry, the idols of which appear, from the pictureſque deſcription of them there cited from Ezekiel, to have been ſculptured and adorned in a manner ſtrikingly ſimilar.

fimilar. M. De Pauw, in his profound treatife entitled Recherches Philofophiques fur les Egyptiens et les Chinois, is of opinion that the art of painting flourifhed in Upper Egypt in high perfection in very remote æras, and that, from the ftrong remaining traits of the vivid colouring, it is evident that they muft have underftood the art of making their colours brilliant and durable in a manner unknown to their pofterity.

As we afcend ftill higher that rich magazine of buried treafures, the Thebais of Egypt, in queft of a few other remarkable antiquities, more immediately connected with our fubject, and as we pafs along the winding fhore of the Nile, let us not forget that, like the Ganges, its waves are HALLOWED by the fuperftitious natives. They call the Nile, fays Mr. Volney, " holy, bleffed, facred; and, on the appearance of every frefh inundation, that is, on the opening of the canals, mothers are feen plunging their children into the ftream, *from* a *belief* that thefe waters have a purifying and divine virtue."* The Ganges, we have obferved from the Ayeen Akbery, flows from the hair of Veefhnu; and the Nile is faid, in the often-cited

* Volney's Travels in Egypt and Syria, vol. i. p. 19.

treatiſe of Plutarch, to be the efflux of Oſiris, who is at once the great principle of moiſture, ſignified by his floating like Brahma on the leaf of the lotos in water, and the ſource of fecundity, typified by the prolific PHALLUS, as Seeva, in India, is by the generative LINGAM.

THE ORIGIN AND PROGRESS OF ARCHITECTURE CONSIDERED WITH REFERENCE TO THE ASTRONIMICAL AND MYTHOLOGICAL NOTIONS OF THE ANCIENTS.

It would be unneceſſary for us to aſcend the Nile beyond Luxore, were it not for the ſake of ſtill farther illuſtrating my aſſertion, relative to the wonderful feature of ſimilarity, I mean in point of grandeur and form, that prevails in the ARCHITECTURE of theſe two moſt celebrated empires of the ancient world. Raiſed in the infancy of ſcience, the ſtupendous edifices of the Thebais have now, for above 3000 years, withſtood the raging elements and the violence of corroding time. Sublime in native majeſty, they tower above the boldeſt efforts of every ſucceeding race of mortals to rival them;

them; and, while they fill us with awe and reverence, excite in us the utmoſt aſtoniſhment, that it was poſſible for mankind in the dawn of the arts to raiſe fabrics at once ſo lofty and ſo durable. Oriental ARCHITECTURE is deeply connected with oriental HISTORY, ſince it was an immemorial cuſtom throughout all the Eaſt for the captives, taken in battle, to be employed by the victor in erecting fabrics, the ſculptured walls of which recorded his triumphs, while its coſtly decorations announced to poſterity his riches and magnificence. The hieroglyphic ſculptures on the ſepulchral temple of Seſoſtris are direct proofs of this aſſertion. Some of the fineſt edifices of Perſia were raiſed after the demolition of the Egyptian temples by Cambyſes. Alexander, on his return from Perſia, ſeemed to have aimed at acquiring immortality by his ſtupendous efforts in architecture; and the barbarian Timur, in later periods, enriched the imperial city of Samarcand not leſs by the labour of Indian architects than the glittering ſpoils of the Indian metropolis. A retroſpective hiſtory of architecture will alſo be uſeful to mark the progreſs of ſuperſtition, ſince the earlieſt created edifices bore impreſſed the marks of the reigning devotion. The ſubject, generally

 conſidered,

confidered, opens a wide field for inveftigation, and I fhall eafily obtain the pardon of my readers for taking rather an extended review of it, for it is curious and interefting, perhaps, beyond moft others in the whole range of antiquities. Let us, according to our ufual method, commence our refearches at the fountain-head of information; let us revert to periods, when as yet the cedar and the palm fecurely reared their lofty heads on the mountain, and the rude granite repofed undifturbed in the dark bofom of its native quarry.

Born in the deep fhades of the foreft, or nurfed in the dreary folitude of caverns, which formed the firft human habitations, mankind originally borrowed from them the mode of conftructing houfes for themfelves, and erecting temples to the deity. When chance, or neceffity, led them from thofe lonely retreats into the open plains, they contrived huts, rudely formed of the branches of trees, of which the larger ends, fet in a circular manner into the ground, and the fuperior extremities terminating at the top in the manner of a cone, or fugar-loaf, gave the firft idea of that pyramidal form of building, which, in regard to temples, the folar fuperftition afterwards confecrated and rendered

rendered permanent and univerſal during many ages of barbarity and ignorance. Till then the human race, however exalted by the diſtinguiſhing and godlike attribute of reaſon, had not diſdained to aſſociate with the beaſts of the deſert; nor did they now refuſe, in the infancy of ſcience, to receive inſtruction from the provident martin, the ſwallow, and other feathered tenants of the woods, from which they iſſued, filling up the interſtices of their brittle habitations with leaves and clay mingled together. Pliny, indeed, expreſſly affirms this of them; exemplo ſumto ab hirundinum nidis;* they copied the example of the ſwallows in building their neſts.

When mankind increaſed in numbers and aſſociated in larger bodies; when they found their ſlender clay-fenced tenements totally unable to reſiſt the violence of the contending elements, beaten to pieces by the driving ſtorm, or deluged by torrents of deſcending rain; they formed the plan of erecting more ſubſtantial fabrics, and the ſolid trunks of trees were, by their increaſing knowledge in mechanics, torn with violence from the earth, for the purpoſe of conſtructing, for

 themſelves,

* Plinii, Nat. Hiſt. lib. vii. cap. 56.

themſelves, a more ſecure and ample abode, as well as, for the deity, a temple ſuitable to the grandeur of their conceptions concerning his nature and attributes. Theſe unhewn blocks, arranged in long and regular rows, ſuſtained an elevated roof compoſed of ſimilar blocks, placed flat upon them, and longitudinally traverſing each other. They continued, however, in obedience to the reigning ſuperſtition, gradually to contract the aſcending pile, and gave the ſummit a pyramidal form. I am afraid that even at this day, after ſo many ages have elapſed, the veſtige of the firſt grand ſuperſtition, ſo general in the ancient æras of the world, is too apparent in the lofty ſpires and pinnacles with which the ſacred edifices of Europe are decorated.

The genial warmth and nutrition beſtowed by the beam of the Sun led mankind firſt to adore him, not merely, I firmly believe, as the brighteſt of the orbs, but as the nobleſt ſymbol in the univerſe of that ἀγνωστος Θεος, that unknown God, to whom the Athenians erected an altar, and of whom all memory and tradition was never wholly effaced from the human mind. The lofty obeliſk and ſpiral column, ſymbolical of that beam, ſhot up in every region where mankind increaſed, and the

the temples of Mexico, as may be seen in the *annexed engraving, not less than the fanes of* Egypt, assumed the form of his all-vivifying ray. In succeeding ages, FIRE, and the other elements, of which their rapid advance in physical knowledge led them to explore the latent and wonderful properties, upon similar principles, received a kindred homage. The form of the sacred edifice varied with their varying theology, and temples were now erected of a quadrangular fashion, as well from their veneration of the four elements, which began so universally to receive the homage of superstition, as in allusion to the four cardinal points of that universe, the system of which they began more accurately to comprehend. The pyramids of Egypt, built with such astronomical precision as to front the four quarters of the world, and the quadrangular pagoda, with its lofty pyramidal gateways, exhibited in the former portion of this work, are remarkable instances of the union of these two predominant notions in the ancient systems of theology; and the period in which the former were erected, could it be ascertained, might possibly point out the precise æra in which they were first blended together in that system.

In theſe public erections for the performance of the national worſhip, the piety of the old Egyptians ſingularly manifeſted itſelf; for, it is very remarkable that nearly all the ancient accounts of the aſtoniſhing ſplendour and magnificence diſplayed in their buildings are wholly to be conſidered as referring to the temples of the gods, and to ſepulchral edifices. The former, their ſublime notions concerning the Deity and his attributes, taught them it was impoſſible to erect in a ſtyle too coſtly; and, with reſpect to the latter, Diodorus Siculus informs us they paid little attention to the building and decoration of their domeſtic habitations, for they eſteemed *them* only as inns in which their reſidence was tranſitory; but *the ſepulchres of the dead* they conſidered as everlaſting habitations, and therefore beſtowed upon them all the decorations of art and an unbounded profuſion of expence.*

It was impoſſible for aſtronomy not to have had great influence with the ancients in forming the plans of their buildings, but eſpecially their temples, becauſe, upon that aſtronomy was principally founded the baſis of the popular ſuperſtition. In the courſe of the extenſive aſtronomical diſquiſitions,

* Diod. Sic. lib. i. cap. 4.

disquisitions, into which it will be absolutely necessary for me to enter hereafter, in order to render the ancient Sanscreet history of Hindostan intelligible, I shall have various opportunities of evincing how deeply their physical, and especially their sidereal, speculations regulated their proceedings in this point. Two or three instances of this kind only shall be here particularized from the two most ancient and authentic historians, Herodotus and Diodorus Siculus.

In the extensive and beautiful plains of CHALDÆA, I have before observed, astronomy probably had its birth, and on those plains were certainly made the first accurate celestial observations. According to Pliny, Belus inventor fuit sideralis scientiæ:* that is, Belus first collected together and reduced into a system the scattered observations of the astronomers of his time, and those handed down by tradition from the preceding race, and his ante-diluvian ancestors; for, there can be little doubt but that mankind, struck with the beauty and splendor of the heavenly bodies, soon after the creation began to count their number and observe their motions. The conjecture is by no means improbable, that one

* Plinii Nat. Hist. lib. i. cap. xxvi. Aldi Edit.

one intention of erecting that immenſe PYRAMID, the tower of Babel, was with a view to render it, what the pyramids of Egypt in ſucceeding ages were doubtleſs in part intended to be, ſtupendous theatres for ſuch aſtronomical obſervations, as their limited acquaintance with the principles of that ſcience enabled them to make. The walls of the great Babylon itſelf are ſaid by Diodorus Siculus to have been built by Semiramis of the extent of 360 furlongs, to mark the number of the days of the ancient year * If that hiſtorian may be credited, the *future invader of India* employed in that vaſt undertaking no leſs than two millions of men, and one ſtadium was erected every day till the whole was completed within the period of that year, the length of which the meaſure of their circumference was intended to repreſent. In juſtice to Diodorus, it ſhould be added, that he profeſſes to take this account from Cteſias; for, he ſubjoins, that, in Alexander's time, thoſe walls were in circuit 365 furlongs; a circumſtance, however, which by no means deſtroys the credit of the firſt account. It rather ſerves as an additional teſtimony of the great attention of the ancients to aſtronomical inquiries,

* Diod. Sic, vol. i. p. 120, 121. Edit. Rhodomani.

inquiries, ſince it is moſt probable, that, when they had more accurately fixed the duration of the ſolar year, the circuit of the city walls was, by ſome ſucceeding ſovereign, enlarged, that the number of furlongs might exactly correſpond with the aggregate amount of the days added to the ancient year.

There is another very extraordinary inſtance, recorded by Herodotus, of the ſpeculations of aſtronomy influencing the architectural deſigns of the ſovereigns of the ancient world, which is exceedingly to my preſent purpoſe, but withal is ſo ſtrongly tinctured with the *marvellous*, that I ſcarcely dare to inſert it. I cannot however avoid laying it before the reader, who will credit the whole relation as a fact, or reject it as a fable, in proportion as he may entertain a high or inferior degree of eſteem for that hiſtorian. The palace, erected by Dejoces, according to this writer, the firſt king of the Medes, in the great city of Ecbatana, was ſituated upon an eminence, the ſloping declivities of which were ſurrounded by *ſeven* circular walls, one beyond the other, and the outermoſt of ſuch prodigious extent as to be ſixty ſtadia in circumference. Here it is deſerving of notice, that *ſixty* was a famous

mous aſtronomical period in all ſyſtems of Aſiatic aſtronomy. Hence it was, that it became afterwards ſo important in all their chronological calculations: it particularly attracts our notice in the great ſexagenary cycle of China, and is, Sir William Jones informs us, the uſual diviſor of time among the Indians. Theſe ſeven walls, doubtleſs intended by their number and their decorations to deſignate the ſeven planets, roſe gradually one above the other on the aſcent of the hill, ſo that the battlements of each appeared diſtinctly over thoſe of the next in order; thoſe battlements were entirely painted over with various colours: the firſt was white from the baſis of the battlement, the ſecond was black, the third was ſtained of a purple colour, the fourth was of ſky-blue, and the fifth of a deep orange; but the two innermoſt walls were moſt gloriouſly decorated, for the battlements of that neareſt the palace were covered with burniſhed gold, and the next to it with plates of ſilver. That the ſun was ſymbolized by the circular wall of gold, and the moon by that adorned with ſilver, cannot poſſibly be doubted, when we conſider, that in the cave of Mithra, firſt inſtituted in the Median mountains, the orbs

of

of the ſun and moon were formed of theſe metals, and that the chemiſt at this day deſignates theſe planets by the ſame colours: nor can we heſitate to pronounce that the planets, Mercury, Venus, Mars, Jupiter, and Saturn, were in like manner intended to be typified by the remaining walls, reſpectively adorned with white, black, purple, blue, and orange, although the reaſon of their uſing thoſe particular tints may not be ſo immediately apparent.* But if this account of Herodotus be true, it ſeems to evince, that the ancients had the knowledge of the true or Pythagorean ſyſtem of the univerſe, which places the ſun in the centre, 700 years before the birth of Chriſt, the period when Dejoces flouriſhed, and *demonſtrates* in what region, viz. the higher Aſia; and of what venerable race of ſages, I mean the philoſophers of the old Chaldæan, Perſian, and Brahmanian, ſchools, Pythagoras obtained thoſe profound ſtores of knowledge which rendered him ſo illuſtrious in Greece, and have crowned his name with ſuch deſerved immortality. Although the colours, above-enumerated, are not exactly the colours of the different planets, as marked down by modern

* Herodoti, lib. i. p. 47. Edit. Stephani.

dern aſtronomers, yet the circumſtance of their being thus denoted, proves that they had ſo nicely obſerved their aſpects as to have diſtinguiſhed a variety in the colour of the light *of all of them*; a variety ſcarcely diſcernable, but by the niceſt *inſpection*, *except* in the inſtance of the ruddy Mars. The real colours of the remaining planets are ſtated by Huygens, and other aſtronomers, to be as follows: the orb of Saturn has a deep bluiſh caſt, and it is remarkable that Sani is thus depicted by the Indians; Jupiter appears of pure white; Venus, however brilliant, is not without a tinge of yellow; and Mercury is marked by dazzling radiance tinged with light blue.

We come now to conſider the ſtyle of the columns of the ancient temples.

Trunks of trees, I have obſerved, rudely, if at all, ſculptured, placed perpendicularly, and ranged in regular rows to imitate groves, with other trunks of trees placed upon them tranſverſely, formed the firſt temples. Such were the earlieſt columns architecture could boaſt; ſuch was the moſt ancient unadorned roof. By degrees, that roof received the impreſſion of the graver's inſtrument, was adorned with ſtars and other ſculptures, ſymbolical of the

hoſt

host of heaven; and was painted of a ſapphire blue, to imitate the colour of the cloudleſs ſky. The ponderous mis-ſhapen columns, alſo, which ſupported that roof, began gradually to receive the poliſh which art beſtows, and the beauty which juſt proportion imparts. The wonderful fabric of man himſelf, according to Vitruvius,* impreſſed upon the firſt Greek architects the charms of that proportion, and the ſeveral orders originated in the contemplation and imitation of the mode adopted by the almighty Architect himſelf. Taking the meaſure of the human foot, and finding it to be in *length* the ſixth part of the *height* of the whole body of man, they fixed on that proportion for their columns, and made thoſe of the DORIC order, the firſt invented, ſix times as high as the diameter, including the capital. The conception was in every reſpect accurately juſt; for, indeed, man may be truly denominated a noble column, of which the ſquare baſe of his feet forms the pedeſtal; his body the ſhaft; his head the capital; and thence it aroſe that an order, having the *proportion*, *ſtrength*, and *beauty*, of the human body, was univerſally introduced into the more ſubſtantial edifices of the ancients.

* See Vitruvius de Architectura, lib. iv. cap. 1.

Such is the account which Vitruvius gives us of the origin of the firſt of the Grecian orders, denominated Doric, from Dorus, the ſon of Hellen, who erected at Argos a temple to Juno, having columns regulated by this line of proportion. The genius of Greece was diſtinguiſhed by elegance; that of Egypt by magnificence. Different, however, as was the ſtyle of their architecture, there are evident outlines of all the Grecian orders in the different temples of Egypt, whither the Greeks are known ſucceſſively to have travelled to improve themſelves in every branch of thoſe ſciences for which the Egyptians were ſo renowned. What they ſaw they accurately copied, they highly improved, and their writers have too ſucceſsfully laboured to make their borrowed excellencies paſs upon poſterity for genuine inventions of their own. Dorus flouriſhed about the year, before Chriſt, 1000; but there is ſcarcely a temple in Upper Egypt fabricated in ſo late a period. Thebes and her hundred portals, the vaſt labyrinth with its twelve palaces and its three thouſand chambers, incruſted with ſculptured marble, the great ſtatue of Memnon, together with innumerable pyramids and obeliſks of exquiſite beauty ſcattered over the face of a

country,

country, for its prodigies of every kind the envy and wonder of the world, were at that moment ſtanding, proud teſtimonies of the architectural ſkill of the old Egyptians. There is every reaſon, therefore, to think that the hypotheſis, upon which the Grecian architecture was formed, was already known in Egypt, and that they were fully acquainted with, though they could not always adopt, the moſt exact rules of elegant proportion. But farther, when, on inſpecting the ſuperb ruins of the temples of Eſſnay and Komombu, (engraved in this volume,) we find them adorned with columns and capitals very nearly reſembling thoſe of their moſt beautiful order; and eſpecially when we are convinced, as we muſt be from hiſtory, that the Egyptians could not have borrowed the model of them from Greece, while, on the contrary, the Greeks were deeply indebted to the Egyptians in the moſt important points of their theology and philoſophy: the moſt direct evidence ſeems to ariſe that the Egyptians were the originals, and the Greeks the copyiſts. In fact, the ſtupendous and amazing edifices of the Egyptians, erected, as I before obſerved, in the infancy of time and in the dawn of ſcience, did not allow of that exact nicety of

 proportion

proportion which diſtinguiſhes the leſs majeſtic but more elegant Grecian temples. The vaſt columns, neceſſary to ſupport ſuch immenſe edifices, awed the mind by their grandeur and elevation, but are not without their peculiar and characteriſtic graces, as may be ſeen in the various and correct ſpecimens exhibited in the ſixty-ſixth and ſixty-ſeventh plates of Pococke's Egypt. Undoubtedly the great difference between the Indian and Egyptian architecture and that of the Greeks is to be accounted for in the prior antiquity of the former nations, whoſe anceſtors carried away with them, from the ſtupendous excavations on the heights of Caucaſus and the mountains of the Thebais, their former reſidence, architectural notions of the moſt awful and magnificent kind, impreſſed upon their minds by the conſtant contemplation of nature in her moſt gloomy and majeſtic form. Let the reader turn to Abul Fazil's account in the Ayeen Akbery, of the natural caverns in the mountains that ſeparate Perſia from India; let him read the extracts inſerted in a former page, from Pococke and Norden, relative to thoſe of the Thebais; or Luddiphus and Bruce, on the Æthiopian rock-temples; and he will not wonder at the ſub-
lime

lime efforts in architecture of thoſe who beheld what the ſovereign architect had accompliſhed in this way, among thoſe ſteep and rugged receſſes; the immenſe hollows ſcooped by her hand out of the eternal rocks, and probably uſed as the firſt temples; the vaſt arches by which mountains of granite were united; and the coloſſal columns that ſupported thoſe arches, whoſe broad baſe ſeemed to be fixed, as it were, in the centre of the earth. The Greeks, in the Leſſer Aſia, accuſtomed to no ſuch awful objects in nature, aimed to charm the beholder by the beauty and elegance of their buildings rather than to aſtoniſh by the grandeur of deſign and by ſtupendous elevation. The leſs daring genius of that nation, as well in their domeſtic as ſacred edifices, led them to imitate nature in her humbler rather than her magnificent walk; to copy the exquiſite workmanſhip of her plaſtic hand in the arbour of twining jeſſamine, and the bower of fragrant myrtle, rather than the lofty grove of the aſpiring cedar and widely-branching fir. It muſt ſtill, however, be owned that the Greeks, in their architecture, ſometimes roſe to the true ſublime; ſince nothing in all Egypt, or, indeed, in all antiquity, could poſſibly exceed the bold magni-

ficence evinced in the deſign, or the exquiſite beauty in the execution, of thoſe three grand temples, deſcribed ſo minutely by Pauſanias; the temple of Jupiter Olympius, at Athens; that of the great Diana, at Epheſus; and that of Apollo, at Delphi.

It is this maſſy ſolidity, in the ſtyle of their buildings, that forms the principal feature of ſimilitude between the Indian and Egyptian architecture. The columns in the caverns of Elephanta are probably the oldeſt and moſt maſſy in the world. They are not indeed lofty, becauſe the immenſe incumbent mountain above forbade it. This vaſt excavation from the living rock it ſeems to have been the intention of the fabricators to form ſtupendous in length and breadth rather than height; and aſtoniſhed indeed muſt every beholder be to find any where ſuch an excavation, and ſo ſuperbly decorated, nearly 120 feet ſquare! The form of the pillars was dictated by the conſideration of the immenſe rock they ſuſtain above: but their proportions are well preſerved, and both the columns and the capitals are fluted like thoſe of Thebes and Perſepolis. The Indian capitals, we have obſerved from Mr. Hunter, "have the appearance of a cuſhion preſſed flat by the weight of the ſuper-

incumbent

incumbent mountain;" and it is remarkable, that ſome of the moſt ancient Egyptian columns, engraved in Pococke's 66th plate, have this ſwelling towards the ſummit: he himſelf obſerves, "that it is poſſible this ſort of ſwelling, inverted, might give riſe to the firſt capitals made in the ſhape of a bell."* Again, Mr. Hunter obſerves, that over the tops of theſe columns, there runs a ridge, cut out of the rock, reſembling a beam; and Pococke informs us, that, over the capitals of the pillars, the Egyptians laid ſquare ſtones, forming an architrave, which traverſed the whole breadth of the building, to give it a lighter air; and often upon them, a ſecond tier of ſquare ſtones was placed, which traverſed the room longitudinally, and made it appear ſtill higher.† He refers us, for a ſpecimen of this mode of fabricating the roof, to his print of Komombu, of which, as it is engraved in this volume, the reader may form his own judgement, and compare with the ſquare ſtones that longitudinally traverſe the roof of the Elephanta pagoda, engraved in

 a

* Pococke's Egypt. vol. i p. 216. Pococke, I conceive, is here miſtaken; it was the calix of the lotos the Egyptians meant to imitate.

† Pococke's Travels, vol. i. p. 71.

a former volume. On the whole, then, the pillars of Egypt are fluted and clustered like the Indian columns. They are alike maſſy, yet not ungraceful, in their form; they have a ſimilar ſwell towards the ſummit, and they are equally decorated with the ſacred lotos.

In returning from caverns to the conſideration of grove-temples, and of the columns more immediately imitative of the trees that formed thoſe groves, it is proper to remark, that ſome particular trees, for reaſons principally to be found in phyſical reſearches, were conſidered by the ancients in a light peculiarly ſacred. Among theſe, in Egypt, the palm-tree ranked higheſt; and, for this reaſon, that ſpecies of tree was moſt frequently uſed in the ſacred buildings of that country, as indeed they afterwards were in thoſe of the Hebrews: I do not ſay for the ſame cauſe; for, that was connected with the Sabian idolatries, which the latter were taught to deteſt. The real ſource of the veneration of the former for palm-trees, and of the general cultivation of that plant in Egypt, which abounded with noble groves of them, is alleged to have been the following: they thought the palm-tree, which is affirmed by Porphyry to bud every month in the year, a moſt ſtriking

emblem

emblem of the MOON, from whose twelve annual revolutions those months are formed. Whether or not there be any truth in this affirmation, I am not naturalist enough to know; but it has been remarked, by Pococke, that many of the most ancient pillars in the Egyptian temples "bear great resemblance to palm-trees, and that their capitals are made in imitation of the top of that tree, when all the lower boughs are cut off:* and possibly," he adds, "the palm-trees, said to be cut in Solomon's temple, might be only pillars, or at least pilasters, of this kind." In his plate of Egyptian PILLARS may be seen various columns of this description, and a very remarkable one belonging to the temple of Carnack. Several of the CAPITALS also in the following plate bear an evident similitude to the expanded top of trees with their branching foliage cut off or compressed.

Since I have mentioned the Doric order, as originating in the proportion of a man's body, the curiosity of the reader, not versed in this science, may perhaps be gratified by being informed, from the same author, that the order to which the Greeks gave the name of Ionic owed its existence to an enraptured contemplation

* Pococke's Egypt. vol. i. p. 217.

templation of the delicacy and beautiful proportions of the female form ; for, of this order, it is the eſtabliſhed maxim, that the diameter be exactly one *eighth* part of the height of the whole column. Our author adds, that the baſe of this column was made in the manner of a coiled rope, to imitate, in ſome meaſure, the ornamental dreſs of the feet in thoſe days ; that the volutes on the capitals were intended to repreſent the head-attire and graceful ringlets of curled hair hanging on each ſide of the face ; and that the ſhafts were fluted to imitate the plaits of their flowing robes. Here, it is to be feared, the Grecian artiſt again indulged too much the vanity of a nation, whoſe ambition it was to be thought the ſole inventors of all arts and ſciences ; for, long before the Pelaſgic colonies had emerged from barbariſm, the beautiful columns in the temple of Iſis, at Philaè, were adorned with the head and plaited hair of that goddeſs, as may be ſeen in Pococke. The *volutes*, a part of architecture more generally ſuppoſed to be thus formed in imitation of the twiſted bark of trees, are to be ſeen on moſt of the capitals of Egyptian columns ; and the pillars of Elephanta and Perſepolis were *fluted*, when as yet probably

probably no plaited robes were made to decorate the elegant form of the Grecian matron.

But let us consider the last of the three celebrated orders of Greece, (for, with the Italic orders, called the Tuscan and Composite, we have no concern,) an order which, doubtless, in airy elegance exceeds them all, and favours more than any of the others of the refined taste and purity of Grecian architecture. The account which Vitruvius gives of the origin of this order and its capital is both curious and interesting. The Ionic column, we have observed, was fabricated after the model of strength and symmetry exhibited in the human frame in general; the Ionic, to represent the graceful proportions and delicacy of the female form; but, in the elegant Corinthian, that harmony and that delicacy were carried to the utmost limit of human skill to imitate, in copying the still more enchanting graces and exquisite symmetry displayed in the female form, at that age when every charm unfolds itself, and beauty beams forth in its full perfection. The distinguishing feature of this order, in which the diameter is one *tenth* part of the height of the whole column, is its nobler elevation; and its possessing greater elegance with undiminished strength. The invention of

of its rich and ornamented capital is attributed, by Vitruvius, to the following accident. A young Corinthian female, who was on the point of marriage, fell ſick and died. Full of affection and compaſſion, the nurſe, under whoſe tender care ſhe had been brought up, hurried to the tomb of departed beauty, and placed upon it a baſket, containing ſome vaſes filled with the flowers of Acanthus, which the dear deceaſed had valued during her life, and which had been cheriſhed by her foſtering hand. To preſerve from the injury of the weather thoſe tender plants, which adorned the untimely grave of the young bride, ſhe covered the baſket with a tile, through the extremities of which in the enſuing ſpring, when vegetation was renewed, the ſtalks and leaves of the growing plants forced themſelves; but, being kept down by the weight of the tile, aſſumed a form ſimilar to the ſweeps of the volutes in architecture. Callimachus, a famous ſculptor of that age, whom, for the delicacy with which he wrought in marble, the Athenians called Catatechnos, paſſing by the tomb, admired the manner in which the flower encompaſſed the baſket, and immediately formed, after that model, the capital of the Corinthian column.

The

The ſtory is very elegant, and not improbable; but it ſhould not be forgotten, that the columns of Eſſnay and Komombu, engraved in this volume, in their elevation and form, bear a great reſemblance to thoſe of the Corinthian order; and that the cup, or vaſe, of the majeſtic lotos had long before formed the capital of Egyptian columns, as may be ſeen on the large plate of Egyptian capitals, engraved in Norden.* Dr. Pococke inclines to adopt the opinion above-hazarded in regard to the Egyptians giving the Greeks the firſt outlines of the Corinthian order; and Mr. Knight, who ſaw very deeply into the phyſics, both of the Egyptians and the Greeks, and traced their mythology in their ſtructures, ſpeaks to the ſame purpoſe in the following decided manner: " by comparing the columns, which the Egyptians formed in imitation of the Nelumbo plant with each other, and obſerving their different modes of decorating them, we may diſcover the origin of that order of architecture, which the Greeks called Corinthian, from the place of its *ſuppoſed* invention. We firſt find the plain bell, or ſeed-veſſel, uſed as a capital, without any farther alteration than being expanded at bottom,

* See his Travels, vol. i. p. 215.

tom, to give it ſtability. In the next inſtance, the ſame ſeed-veſſel is ſurrounded by the leaves of ſome other plant, which is carved in different capitals, according to the different meanings intended to be expreſſed by theſe additional ſymbols. The Greeks decorated it in the ſame manner with the leaves of the acanthus and other ſorts of foliage; while various other ſymbols of their religion were introduced as ornaments on the entablature, inſtead of being carved upon the walls of the cell or ſhafts of the columns." The intelligence conveyed in the following ſentence is extremely curious, and well deſerving the attention of the artiſt: "One of theſe ornaments, which occurs moſt frequently, is that which the architects call the HONEY-SUCKLE, but which, as Sir Joſeph Banks clearly ſhewed me, muſt be meant for the young ſhoots of this plant, viewed horizontally, juſt when they have burſt the ſeed-veſſel, and are upon the point of ſallying out of it."*

LUCUS, the Roman appellation for a grove, is, by Servius, thought to be derived *a lucendo*, from

* See Mr. Knight's curious inedited book on the Phallic Worſhip of the Ancients, p. 92 The reader will find, in a future page of this volume, a full account of the lotos and its wonderful properties.

from the fires that were kept perpetually burning in the central receſſes of the ſacred grove. The ſun was never permitted to ſhine on the conſecrated fires: they were therefore cheriſhed in the deepeſt and inmoſt ſhades of thoſe ſylvan retreats; ſhades ſo thick and cloſely interwoven, as to be impenetrable to his beams. Thus, in the ſacred edifices, fabricated in ſucceeding ages to reſemble thoſe groves, that part, which might more properly and emphatically be called the temple, that moſt holy place of worſhip, into which the prieſts, bearing the propitiatory oblations and recapitulating the wiſhes of the ſuppliant populace without, alone had permiſſion to enter, was the interior adytum, or ſanctum ſanctorum, where the Deity in perſon was ſuppoſed to reſide, and where the ſacred fire, his pureſt ſymbol, was eternally cheriſhed. This adytum too was either in the centre or in the inmoſt receſs; and the other parts of the building, the lofty porticoes, the ſurrounding ailes, and the majeſtic columns, were only ſplendid adjuncts to increaſe the pomp of public devotion, and inſpire the mind with religious awe and holy horror. To demonſtrate this in regard to temples, formed to reſemble groves, (for thoſe formed more immediately in imitation

tion of the ancient cavern-temples, dedicated to the MITHRAIC fuperftition, and fymbolical of the world fabricated by Mithra, will engage our confideration afterwards,) it will be neceffary to attend to the general form, arrangement, and decorations, of the former clafs. To inveftigate more fully this curious fubject, we muft, for a fhort period, relinquifh the regions of the Higher Afia and Egypt for a more wefterly clime, and confult the beautiful productions of the Greek and Roman claffics.

Vitruvius defcribes the ancients as not lefs attentive to the fituation, than to the elegant conftruction, of their temples. In choofing that fituation, the quality and attributes of the Deity were always fcrupuloufly regarded. Thus, to the fupreme gods, Jupiter, Juno, Minerva, and tutelar deities of cities, temples were erected on lofty eminences, commanding an ample profpect of thofe cities. To Mercury, the god of traffic, temples were built in the fpacious forum, and near the emporium of commerce. Apollo, the god of poetry, and Bacchus, the feftive god, had their temples near the theatre, that alternately refounded with mirth and fong. The robuft Hercules, immortal by the labours he endu-

red,

red, had his temple near the circus, where the public games were celebrated; or the amphitheatre, where the athletic exercifes were taught, and gladiators combated. The temple of Venus was placed without the walls of the city, left by her libidinous rites the morals of youth might be corrupted, and the chafte matron feduced. Thofe of Mars and Vulcan were alfo placed without the walls; that of the former god to prevent every occafion of civil diffenfion, that of the latter to guard againft the danger of the fires that perpetually blazed on his numerous altars. Even in the article of the order of architecture that diftinguifhed the columns of thofe temples, the fame circumftance was attended to; for inftance, the ftrong Doric order was allotted to the temples of deities, renowned for valour and delighting in war; as Mars, Minerva, and Hercules. To deities, whofe attributes were delicacy, beauty, and tendernefs, as Venus, Flora, the Mufes, and the Graces, they affigned the elegant Corinthian order; while to Juno, Diana, Bacchus, and other deities, diftinguifhed neither by peculiar aufterity nor foftnefs, they confecrated the Ionic order, in which is preferved a happy medium between the two others. But, farther than

this, to the form of their temples thus erected, they paid no leſs attention than to the order and ſituation of them. For reaſons before adduced, ſome were pyramidal, ſome quadrangular, and ſome oval and circular. Of this latter kind were all thoſe dedicated to the ſun, moon, and planets, whoſe orbs continually revolve in vaſt circles. To Veſta, alſo, whether conſidered as the element of earth or fire, they built circular temples; and to Jupiter, when conſidered as the perſonified æther, they raiſed temples exactly after the manner of the Indian pagoda, engraved in the former volume, uncovered in the centre, and ſurrounded with porticoes. That ſpecies of Hindoo temple, it is natural from analogy to ſuppoſe, was originally erected in honour of EENDRA, the Hindoo Jupiter and Diveſpiter, or god of the firmament.

We come now to conſider, in a general manner, the arrangement and decorations of the ancient temples, externally and internally; I ſay in a general manner, becauſe, as I am not writing a regular hiſtory of architecture, there is no occaſion in this place to enter into all the minutiæ of technical deſcription. The moſt celebrated temples of the ancient world were of the ſtyle the ancients called PERIPTE-

RES,

RES, from περι, *circum*, and πτερον, *a wing*; for, this species of temples had wings on all the four sides, composed of a series of insulated columns, extending quite round the external part of the edifice. Of the peripteres there were two kinds, the *dipteres*, which had double wings, or ranges of columns; and the *pseudo-dipteres*, from which the internal range of columns was taken away, and which kind of temple Vitruvius honours with a very high encomium, as the invention of Hermogenes, who, by this means, enlarged the portico, and gave it both airiness and elegance. Among the great variety of distinctions in ancient architecture, I shall only mention two other kinds of sacred fabric, as being more immediately connected with the subject of oriental history, that which they denominated MONOPTERIC, and that called HYPÆTHRON. The Monoptere was a circular edifice without walls, having a dome supported by columns, and was, doubtless, the invention of Zoroaster, or some ancient zealous fire-worshipper of Persia, to preserve the consecrated flames that glowed on their altars from being extinguished by the violence of rain and tempests. The Hypæthron, a word formed of υπο, *sub*, and αιθρα, *the air*, was, on the contrary, a

 circular

circular edifice, or portico, ſupported by two rows of columns, one raiſed above the other, and without any dome. On the front of the temple was uſually placed a coloſſal ſtatue of the deity to whom it was dedicated; and the gate, in general, though not univerſally, was placed at the Weſt end, that the aſpect of the worſhipper, on his entrance, might immediately be directed towards the Eaſt quarter, where the ſtatues of the deity were placed, and whence, as from the region of the riſing ſun, the propitious god might ſeem to look down with ſmiles upon the proſtrate adorer.

The ſacred edifices of antiquity had in common three grand diviſions, the part called the anti-temple, the Ναος, or temple itſelf, which was the ſame as the nave of modern churches; and the adytum, or penetrale, into which, as before obſerved, all ingreſs was forbidden to the prophane vulgar. The columns within the temples were arranged to correſpond as much as poſſible in manner and number with thoſe without. The moſt celebrated temple at Rome, that of Jupiter Capitolinus, formed in the dipteric faſhion, will ſerve as an exemplar to direct and to gratify our inquiries. It is very remarkable that this grand edifice was dedicated

to

to the three deities, Jupiter, Juno, and Minerva: these august personages, honoured with joint worship, as Bishop Horsley has justly observed, formed the TRIAD of the Roman capitol. They had three chapels, or sanctuaries, erected in the inmost part of the temple; the whole length of which, according to Nardini, cited by Mountfaucon as the most accurate delineator, was two hundred feet, and the whole breadth, including the two ranges of external columns that formed the wings, was one hundred and eighty-five feet. Through the whole length of the edifice extended a double range of columns, one on each side, forming the internal ailes, or wings, of the temple, and terminating in the two chapels of Juno and Minerva, to which they respectively led; while the more spacious central avenue, which formed the nave, immediately terminated in the chapel of Jupiter, which was placed in the middle between those of the two other guardian deities of Rome.* Vitruvius, whose ten books "de Architectura," of all those written in ancient periods upon the

 subject,

* Consult Mountfaucon, in the second volume of whose antiquities the plan of this temple and those of the most famous temples of the ancient world are exhibited.

subject, have alone reached posterity, having been my principal guide throughout this disquisition, I thought it proper to illustrate his positions by a survey of the principal temple of the empire in which he flourished; for, he was patronized both by Julius and Augustus Cæsar. Let us return by way of Greece to the country whose sublime edifices first gave occasion for these reflections, and consider, as we pass that celebrated region, the plan and dimensions of two of her most magnificent temples, that of Diana, at Ephesus, one of the seven wonders of the world, and that of Jupiter Olympius, at Athens.

With respect to the former, there is a circumstance recorded by Dionysius,* the geographer, which remarkably corroborates what has been previously asserted in regard to the origin of temples, viz. that the shrine of Diana at first consisted only of a niche in the hollowed trunk of a LARGE ELM, in which was placed the statue of the goddess, who, in fact, is only *the fruitful mother of all personified*, as is abundantly testified by her numerous breasts swelling with the milk of nutrition, by which universal nature is supported. Pliny describes the superb fane, which

* Vide Dyonisii Orbis Descriptio, p. 46.

which ſucceeded to the venerable elm of prophecy, as four hundred and twenty feet in length, and two hundred feet in breadth.* Its vaſt roof was ſupported by one hundred and twenty-ſeven columns, ſixty feet in height, erected by as many kings, and theſe columns, of which thirty-ſix were moſt richly carved, and one of them by the famous Scopas, running through the whole length of the building, ſerved as well for its decoration as for the diviſion of the internal parts of the fabric into the various partitions uſual in ancient temples; as the ailes, the nave, and the ſanctuary. This temple, according to Vitruvius, was of the Ionic order, and was likewiſe of the *Dipteric* kind, having two ranges of columns, in form of a double portico, extending quite round the outſide of it, and the ſimilitude which ſuch an aſtoniſhing number of columns, both internally and externally, muſt give the whole to an immenſe grove will be eaſily conceived by the reader. But, farther than this, the idea ſeems to have been alive in the mind of the architect; for, the inner roof was formed of *cedar*, and it had a great ſtair-caſe which went to the very top, and which, however incredible it may

* Plinii Nat. Hiſt. lib. xxxvi. cap. 14.

appear, was formed of a single *vine-stock*. To conclude, this magnificent fabric took up two hundred years in erecting and finishing; and, in spite of the frantic act of the ambitious Erostratus, who, to render himself immortal, set fire to the glorious pile, the fame of the grandeur of this august shrine will for ever flourish as well in prophane as sacred history, whose pages unite to record the celebrity of the temple of the *great Diana of the Ephesians*; that temple whose majestic pillars and massy marble walls the thunder of Paul's eloquence shook to their deep foundations, and made the hireling fabricators of her *silver shrines* tremble lest her *magnificence should be destroyed*; the magnificence of *that goddess whom all Asia and the world worshipped.**

Of the temple of Olympian Jove, as well as of all the more famous Greek temples, Pausanias, in that description of Greece which his travels through the country enabled him to give with such accuracy, has bequeathed posterity a most curious, interesting, and particular, account. This temple, reputed likewise one of the wonders of the world, according to the system adopted by the ancients, and intimated

* Acts xix. 27.

intimated before, of erecting the building in a ſtyle correſponding with the qualities, ſex, and function, of the deity, was of the Doric order, an order the moſt ancient and ſtrong of all the three, and of that peculiar faſhion called *periſtyle*, from περι, *circum*, and στυλος, *a column*, in which the edifice was ſurrounded with only a ſingle row of columns. It was of dimenſions greatly inferior to the former, being only, according to this author, 68 feet in height, 95 in breadth, and 230 in length; but within its proud walls were diſplayed the ſculptures of Phidias and the paintings of Panænus. From each extremity of the marble roof was ſuſpended a large vaſe richly gilded and burniſhed; and, from the centre of that roof, hung a gilded ſtatue of Victory, and a ſhield of beaten gold, on which was engraved a Meduſa's head, with an inſcription, intimating that the temple was erected to Jupiter after a victory. Along the corniſh, above the columns that ſurrounded the temple, hung twenty-one gilt bucklers, conſecrated to Jupiter, by Mummius, after the ſacking of Corinth. Upon the pediment, in the front, was a coloſſal Jupiter, and on each ſide of the god were ſculptured, with exquiſite ſkill, exact and animated repreſentations of the chariot-

riot-races in the Olympic games, with various other symbolical figures, allusive to the Greek mythology. The entrance into the temple was through gates of brass, where two ranges of columns, supporting, on each side, two lofty galleries, led to the throne and statue of Jupiter, the master-piece of Phidias. Nothing in ancient or modern times, if we except the famous peacock-throne of India, could equal this beautiful and splendid pageant. Inimitable for its workmanship, this superb piece of statuary was entirely composed of gold and ivory, artificially blended, and represented the KING OF GODS AND MEN, with a splendid crown upon his head, in which the victorious olive was imitated to perfection, sitting upon a throne, whence a profusion of gold and gems shed a dazzling radiance, and where ivory and ebony, intermixed, united to form a striking and elegant contrast. In his right hand Jupiter held a victory composed likewise of gold and ivory; his left hand grasped a sceptre, most curiously wrought, and refulgent with all kinds of precious metals, on the top of which reposed an eagle, bearing, in his talons, the thunder-bolt of the omnipotent. The shoes and rich pallium, or mantle, of the god were of burnished gold; and, in the flowing

ing folds of the latter, a variety of animals and flowers were richly engraved. At the four extremities of the throne were as many Victories, who were ſculptured in the attitude of dancing, and each of his feet trod upon a proſtrate Victory. The throne was erected upon pillars of gold, upon which, and the gorgeous pedeſtal, were carved all the greater divinities of Greece; and particularly Apollo, guiding the fiery chariot of day, on which Phidias had exerted the utmoſt powers of his wonderful art; while Panænus, in a rich aſſemblage of the livelieſt colours, to heighten the effect of the moſt glowing imagery, had diſplayed all the energy of the painter's genius. A rich canopy expanding above the head of Jupiter, and over his magnificent throne, was adorned by the hand of the former with repreſentations of the HOURS and the GRACES; and on the great balluſtrade that encircled the baſe of the whole, and guarded it from the too near approach of the numerous ſtrangers who came to admire and adore at this ſumptuous ſhrine, the pencil of the latter was viſible in two pictureſque and noble portraits, which ſtrikingly attracted the notice of the beholder. The one, was that of Atlas, bearing on his ſhoulders

shoulders the incumbent heavens; the other, that of Hercules, in the attitude of stooping to relieve him of the oppressive burthen. The labours of Hercules were likewise painted in a masterly manner upon the walls and roof of this temple, and those labours, as I shall hereafter demonstrate, being only allegorical histories of the progressive power of the SUN, toiling through the several signs of the zodiac, are a proof how much the Greeks also, as well as the Indians and Egyptians, were accustomed to decorate their temples with astronomical symbols.

I have been thus prolix in my account of the internal decorations of this grand temple, for the purpose of proving in what particular line of excellence the Grecians shone superior to those nations; and that, if they did not *always* rival them in the grandeur of their designs, they never failed to exceed them in the elegance of execution. The two instances last cited, however, bear sufficient testimony that the Greeks upon some occasions could *plan* as magnificently as they could *finish* with taste and spirit; and the union of these is the perfection of the science.

Of the temple of Apollo, at Delphi, of which no particular description has reached posterity,

posterity, it is sufficient for my purpose to remark that it was originally nothing but *a cavern*, from which, certain bland exhalations rising, were supposed to inspire those who approached it with a certain vivacity of spirits or enthusiastic ardour. This circumstance, in time, procured it the reputation of something divine; the inhabitants of all the neighbouring countries flocked thither to witness, or experience, the pretended miracle; and an oracular chapel was erected on the spot, which, according to Pausanias in his Phocion, at first consisted of a *hut formed of laurel boughs*, but which, in time, gave place to a temple the most famed for its riches and offerings, though not for magnitude, of any in Greece, or, indeed, the world. It was remarkable for the extensive and noble grove with which it was surrounded, as indeed were most of the Grecian temples; and the practice doubtless originated in impressions left on the mind, or traditions handed down, from age to age, of those first consecrated forests, under which the awful rites of religion were celebrated in the earliest ages. Those sacred plantations, moreover, of which many were of vast circumference and depth, and through whose high embowering shades

shades the temple of the deity was approach-ed, added greatly to the solemnity of the place. They were considered as inviolably sacred, and served not only as a firm barrier against the intrusion of the profane upon the mysterious rites of religion, but afforded a secure asylum either for unfortunate delinquents, pursued thither by the harpies of inflexible justice, or for fugitive innocence groaning under the iron bondage of oppression. Too often, however, in after-ages, it must still be owned, these holy retreats were polluted by the basest impurities; and extended an impious shelter to the most hardened and sacrilegious villains.

Returning now to the Thebais, let the reader consider the innumerable columns ranging through its temples, many of which of superior magnitude were, like those of India, uncovered at the top: let him examine the form, position, and sylvan ornaments that decorate those columns, the azure sky and gilded stars glittering on the roof, and he will find my assertion, relative to the similitude which they universally bore to the hallowed palm-groves of the first ages, and of which there at this day remains such abundance in Egypt, (groves in which adoration was paid by day to the

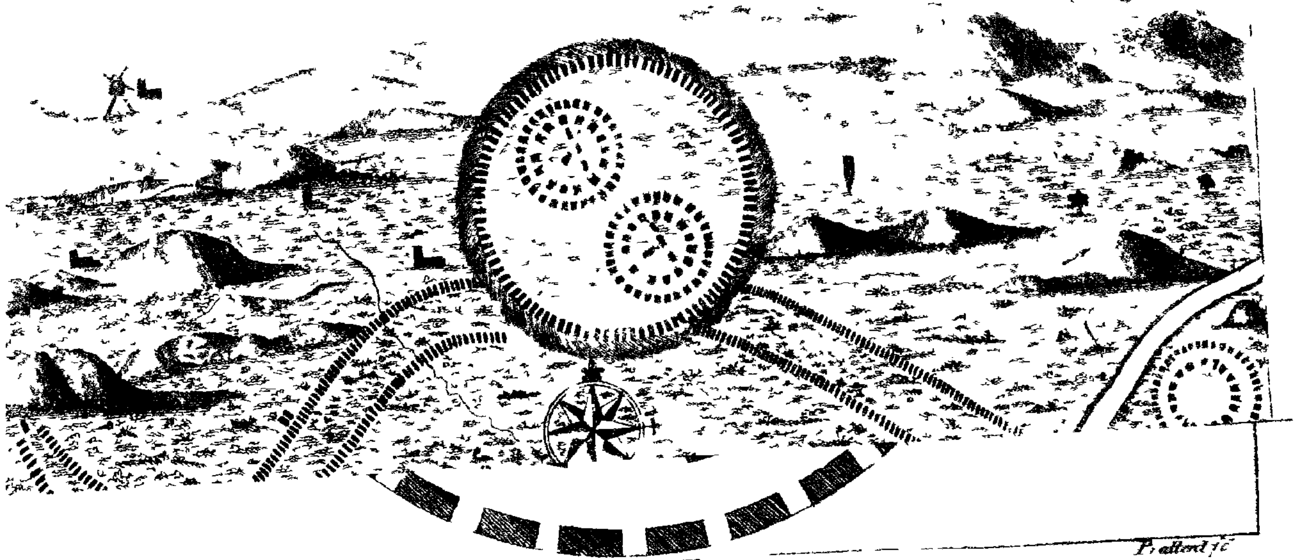
the ſolar orb, and by night to the moon walking in brightneſs, and all the hoſt of heaven attendant in her train,) to be fully and extenſively proved. The gradations are now apparent, by which that wonderful change, from a ſimple grove to a ſuperb fane, was completed; and I ſhould here conclude this part of the ſubject which I undertook to diſcuſs, did not the great BANIAN-TREE of India, the nobleſt natural temple of the world, and the ſtupendous maſſes of ſtone that formed the rude temples which ſucceeded to the groves of the ancient Druids, offer to a writer on Indian Antiquities matter of deep inveſtigation, and lead to conſequences of the utmoſt hiſtorical importance. Theſe venerable Druids, who at firſt tenanted the vaſt groves of Scythian Tartary, and ſpread themſelves and the Indian tenets over the greateſt part of Europe, I can conſider in no other light than as a race of Northern brahmins, or at leaſt as deeply tinctured with the doctrines of Brahma, a tribe of philoſophers whom they ſo much reſembled in their temperate habits, their rigid diſcipline, and myſterious rites. This aſſertion will, doubtleſs, appear to moſt of my readers equally hazardous as it is novel, and like a determination to ſupport at any rate a favourite hy-

potheſis;

pothesis; but, till the full evidence shall be laid before them, it is hoped candour will suspend its decision and severity withhold its censures.

Of the tree, known to Europeans by the name of BANIAN, and denominated in Sanscreet writings VATTA, or BATTA, the following description, which is authentic and well drawn up, and which attended the large plate of this tree, which I purchased for the sake of presenting my subscribers with an accurate representation of it hereafter, when I come to describe the penances of her gymnosophists, will enable them to form a judgement of its form, magnitude, and the purposes to which it has been applied in India from the remotest periods of time. It is thus described by Linnæus; FICUS INDICA LANCEOLATIS INTEGERRIMIS PETIOLATIS PEDUNCULIS AGGREGATIS RAMIS RADICANTIBUS. "The Banian, or Indian Fig-tree, says the writer of the printed paper alluded to, is, perhaps, the most beautiful and surprising production of nature in the vegetable kingdom. Some of these trees are of an amazing size, and, as they are *always increasing*, they *may in some* measure be said to be exempt from decay. Every branch proceeding from the trunk

throws



Plan of Stonehenge

throws out its own roots, firſt in ſmall fibres, at the diſtance of ſeveral yards from the ground. Theſe, continually becoming thicker when they approach the earth, take root, and ſhoot out new branches, which in time bend downwards, take root in the like manner, and produce other branches, which continue in this ſtate of progreſſion as long as they find ſoil to nouriſh them.

" The Hindoos are remarkably fond of this tree; for, they look upon it as an emblem of the Deity, on account of its out-ſtretching arms and its ſhadowy beneficence. They almoſt pay it divine honours, and " find a FANE in every GROVE."

" Near theſe trees the moſt celebrated pagodas are generally erected: the brahmins ſpend their lives in religious ſolitude under their friendly ſhade; and the natives of all caſts and tribes are fond of retreating into the cool receſſes and natural bowers of this umbrageous canopy, which is impervious to the fierceſt beams of the tropical ſun.

" The particular tree here deſcribed grows on an iſland in the river *Nerbedda*, ten miles from the city of *Baroach*, in the province of *Guzzurat*, a flouriſhing ſettlement lately in poſſeſſion of the Eaſt-India Company, but

ceded by the government of Bengal, at the treaty of peace, concluded with the Mahrattas, in 1783, to Mahdajee, a Mahratta chief.

" This tree, called in India *Cubeer Burr*, in honour of a famous ſaint, was much larger than it is at preſent; for, high floods have at different times carried away the banks of the iſland where it grows, and along with them ſuch parts of the tree as had extended their roots thus far; yet what ſtill remains is about two thouſand feet in circumference, meaſuring round the principal ſtems; but the hanging branches, the roots of which have not reached the ground, cover a much larger extent. The chief trunks of this ſingle tree amount to three hundred and fifty, all ſuperior in ſize to the generality of our Engliſh oaks and elms; the ſmalleſt ſtems, forming into ſtronger ſupporters, are more than three thouſand; and, from each of theſe new branches, hanging roots are proceeding, which in time will form trunks, and become parents to a future progeny.

" *Cubeer Burr* is famed throughout Hindoſtan for its prodigous extent, antiquity, and great beauty. The Indian armies often encamp around it; and, at certain ſeaſons, ſolemn Jattra's, or Hindoo feſtivals, are held

here,

here, to which thousands of votaries repair from various parts of the Mogul empire. Seven thousand persons, it is said, may easily repose under its shade. There is a tradition among the natives, that this tree is three thousand years old; and there is great reason to believe it, and that it is this amazing tree which Arrian describes, when speaking of the gymnosophists, in his book of Indian affairs. "These people," says he, "live naked. In winter, they enjoy the benefit of the sun's rays in the open air; and, in summer, when the heat becomes excessive, they pass their time in moist and marshy places under large trees; which, according to Nearchus, cover a circumference of five acres, and extend their branches so far that ten thousand men may easily find shelter under them."

"English gentlemen, when on hunting and shooting parties, are accustomed to form extensive encampments, and to spend several weeks under this delightful pavilion of foliage, which is generally filled with green wood-pigeons, doves, peacocks, bulbulls, and a variety of feathered songsters; together with monkeys amusing with their droll tricks, and bats of a large size, some of which measure more than six feet from the extremity of one wing to the

other. This tree not only affords ſhelter but ſuſtenance to all its inhabitants, being loaded with ſmall figs of a rich ſcarlet colour, on which they regale with much delight.

" Milton deſcribes this tree in the following words, in the Ninth Book of his *Paradiſe Loſt.*—

> So counſelled he, and both together went
> Into the thickeſt wood; there ſoon they choſe
> The fig-tree, not that kind for fruit renown'd,
> But ſuch as at this day, to Indians known,
> In Malabar or Deccan ſpreads her arms,
> Branching ſo broad and long, that in the ground
> The bended twigs take root, and daughters grow
> About the mother-tree, a pillar'd ſhade
> High over-arch'd, and echoing walks between:
> There oft the Indian herdſman, ſhunning heat,
> Shelters in cool, and tends his paſturing herds
> At loop-holes cut through thickeſt ſhade."

The whole of this relation, of the authenticity of which I am aſſured from the high authority of Mr. Forbes, who painted the original picture from which the engraving was copied, is ſo direct a proof of the preceding obſervations, that I ſhall add no comment upon it, but immediately proceed to conſider the imitative oak-groves and rude ſtone temples of their Indo-Scythian neighbours, preparatory to a diſquiſition, in ſome future page of the Indian Antiquities, upon the Indo-

Indo-Druid remains exifting in the Britifh ifles.

Upon the commencement of this theological differtation, I had occafion to remark, from Keyfler, that the ancient Scythians performed their fanguinary facrifices "under groves of oak of aftonifhing extent and of the profoundeft gloom,"* and I curforily traced the veftige of thofe barbarous rites in Gaul and Britain. I alfo inftanced from Herodotus their peculiar mode of facrificing to the rufty fcimitar, the fymbol of Mars, the victims taken in war; and I adduced more than one inftance of fimilitude which the national manners of Scythia bore to thofe of the wartribe of India. Without crediting all the extravagant affertions of Bailly and De Guignes, concerning the unfathomable antiquity of the primitive prototypal race of Scythia, at that remote imaginary period, *when the line of the equator paffed through the middle of the vaft defarts of Tartary, and made the frozen foil of Siberia fruitful,* we may fafely allow that northern and martial progeny, by reiterated invafion and conquefts, to have influenced in fome degree the habits and cuftoms of neighbouring nations, and to have been reciprocally

 affected

* Vol. i. p. 157.

affected by thofe of the people with whom they thus accidentally communicated. This is all for which I have ever contended; nor fhall I now attempt to afcertain in which region the very peculiar veneration which either nation entertained for facred forefts of immenfe extent originated; it is fufficient for my purpofe that this very ftriking point of affinity anciently exifted between the Tartarian and Brahmin magi. The relentlefs Diana of the Tauric grove was probably no other than the ftern Nareda, or Cali, of the Indians. Their characters are confentaneous, and their rites accord in dreadful unifon. With the Scythians, a tall and ftately tree, with wide-fpreading arms, was the majeftic emblem of God; and, though Herodotus afferts that they had temples and images, his affertion is not confirmed by any other hiftorian of antiquity. In fact, their temples confifted only of vaft heaps of coloffal ftones, rudely, if at all, carved; and in the moft unweildy ftone, as well as in the moft lofty tree, they, like the Indians, contemplated the image of that Deity, of whom, as I before obferved,* their perverted imaginations conceived the majefty and attributes to be

* See page 395 of the former volume.

be beſt repreſented " by gigantic ſculptures and maſſy ſymbols."

On the adoration of ſtones, whether ſingle, as that which Jacob anointed and *ſet up for his pillar, calling the place* BETH-EL, that is literally *the houſe of God*; whether two-fold, like thoſe which were ſo combined as emblematically to repreſent the active and paſſive powers of nature in the generation of all things; whether ternary, as thoſe which were intended to ſhadow out the three-fold power of the Deity to create, to preſerve, and to deſtroy (a doctrine, however, of undoubted Indian original); whether obeliſcal, as thoſe which ſymbolized the ſolar light; whether pyramidal, as thoſe which expreſſively typified the column of aſcending flame; or whether, finally, like the CAIRNS of the Druids, arranged in vaſt circular heaps, called by the ancients MERCURIAL: on all theſe various kinds of adoration, paid, by the infatuated ſuperſtition of paſt ages, to the unconſcious block of rude granite, M. d'Ancarville, cited by me in the page juſt referred to, has preſented the learned world with a moſt elaborate diſſertation, and he expreſſly denominates this ſpecies of worſhip SCYTHICISM.*

 Theſe

* D'Ancarville's Preface to Recherches ſur l'Origine des Arts, &c. p. 9 & 10.

These grotesque and ponderous stones were placed in the centre of their most hallowed groves, and since Herodotus farther informs us* that the goddess Vesta was one of their principal deities, upon the description of whose rites and temples we shall immediately enter, it is most probable that they adopted the custom of other Asiatic mythologists, and placed them as, in conformity to the same worship, they were placed in the Druid-temple of Stonehenge, in a circular manner. Like those of the Persians at Persepolis, they were open at the top; for, like them, the Scythians esteemed it impious to confine the Deity who pervades all nature, and whose temple is earth and skies, within the narrow limits of a covered shrine, erected by mortal hands. Beside these temples, around which thick plantations of sacred trees were constantly cherished, there were others in the ancient world of a most stupendous magnitude, and some in the form of serpents, whose enormous folds extended over a wide tract of land, and thence called DRACONTIA. From the body of the serpent sometimes rose expanding wings, when they were called ALATE; and that body was frequently passed through an immense

* Herodoti, lib. iv. p. 137.

immenſe orb, or circle, which, then exhibited that complete oriental ſymbol of Deity, concerning which ſo much will occur in the future pages of this volume, the CIRCLE, SERPENT, and WINGS. Of this kind of alate dracontine temple, the magnificent work of Abury in Wiltſhire, with ſo much laborious accuracy traced out, and with ſo much learning deſcanted on, by the late Dr. Stukely, remained till lately a memorable inſtance. That ſtructure and Stonehenge have ſuch an immediate relation to my ſubject, and will ſo highly illuſtrate it, that, after hurrying to the concluſion of theſe ſtrictures on Oriental Architecture, and this long parallel between the Indian and Egyptian temples, I ſhall devote a ſeparate chapter to the examination of a ſubject at once ſo curious and ſo intereſting to every Briton.

I prefaced this diſſertation, on the moſt ancient ſpecies of oriental architecture, by obſerving that conſecrated groves and caverns, forming the firſt natural temples of the world, the earlieſt artificial temples erected by the ſkill of man, were ſo fabricated as to bear a ſtriking reſemblance to thoſe groves and thoſe caverns. Of the ancient grove-temple I have now fully conſidered the general external form,

form, the particular internal arrangement, and the faſhion of the decorative columns. It remains that we conſider that peculiar ſpecies of edifice which reſembled the ancient cavern-temple, both in point of fabrication and the rites celebrated in them. This, in part, hath been already done; and the truth of the general aſſertion, that ſome of the ancient temples were built cavern-faſhion, has been attempted to be proved in the inſtance of the more ancient pagodas of India. The rule, in my opinion, will equally apply to the pyramids of Egypt, though poſſibly intended as ſepulchral temples; for, can any thing, in fact, more nearly reſemble caverns than thoſe amazing maſſes of ſtone, with their ſecret ſequeſtered chambers, and the dark and winding avenues through which they are approached?

Nothing ſurely could be more proper for a ſepulchral temple than the receſs of a ſecret and gloomy cavern, in the boſom of that earth to which the mouldering body is conſigned; and the pyramids, therefore, may be adduced as additional evidence of that aſſertion. But the particular cavern, to which I wiſh to recall the reader's attention, is the cavern of Mithra. This cavern in which the ſacred fire was kept inceſſantly burning, and which we

have

have ſeen was ſymbolical of the world, fabricated by Mithra, was circular. Hence the FIRE-TEMPLE, preſented to the reader in the preceding volume, is circular alſo; and of this circular form, in ſucceeding periods, were all the temples erected in Greece to Veſta, who was nothing more than the igneous element perſonified; while her globular temple repreſented the orb of the earth, cheriſhed and made prolific by the central fire. Her Greek name of Εϛια, which ſignifies fire, or rather *the blazing hearth*, and whence the Latins formed the word Veſta, is pointedly deſcriptive of her mythologic character, and the profound myſterious rites with which ſhe was adored in every region of the ancient world.

Of this ſpecies of circular edifice, erected in honour of Veſta, there were many magnificent examples in antiquity, and one in particular which attracts more than uſual notice, from its elegant conſtruction and perfect preſervation, is this day to be ſeen at Rome, in the beautiful round church of Saint Stephen, upon the banks of the Tiber, which is generally ſuppoſed by antiquaries to be the old temple of Veſta, aſſerted to have been ſituated in this quarter of the city. This temple was built by Numa; and Plutarch, in his account of it, in

in a very particular manner corroborates all that I have juſt obſerved. His words are; "Numa built a temple of an orbicular form for the preſervation of the ſacred fire; intending, by the faſhion of the edifice, to ſhadow out, not ſo much the earth, or Veſta, conſidered in that character, as the WHOLE UNIVERSE; in the centre of which the Pythagoreans placed FIRE, which they called VESTA and UNITY.*"

Upon this account it was that the ancients ſo frequently repreſented the world by the apt ſymbol of an egg: and the reader will find that idea moſt remarkably exemplified and illuſtrated in the temple of the ſerpent CNUPHIS, which Mr. Gough has already informed us was an *oval building*, reſembling, in form, many of the Indian temples, and to which, in our progreſs up the Nile, we ſhall preſently arrive.

In the courſe of this extenſive review of the origin and progreſs of Architecture in Aſia, I have obſerved that convenience firſt, and ſuperſtition afterwards, gave the earlieſt edifices of the world a pyramidal form. Of theſe, the pyramids of Egypt, and the pyramidal temples of India, have been referred to as ſtriking and

* Plutarch de Iſide et Oſiride, p. 67.

and memorable proofs. A more extenſive acquaintance with phyſics, added to the ſpeculations of aſtronomy, was the occaſion of their afterwards aſſuming the quadrangular ſhape, alluſive to the four cardinal points and the four elements of nature. It only remained for the piety of theologians and the fancy of philoſophers to unite in the invention of a form of building like that recently deſcribed, and upon ſuch a comprehenſive ſcale as might ſeem to render it an epitome of the univerſe itſelf, in which all the phenomena of nature ſhould be exhibited at one glance to the aſtoniſhed ſpectator: and all the deities adored in that univerſe, ſuperior or ſubordinate, receive at once his profound adoration. Among ſupernal temples, it was to be exactly ſimilar to what the cave of Mithra, in the Median mountains, was among ſubterraneous ſhrines. That cave, Porphyry has acquainted us, reſembled the world fabricated by Mithra; a cave, in the lofty roof of which the ſigns of the Zodiac were ſculptured in golden characters; while through its ſpacious doom, repreſented by orbs of different metals, ſymbolical of their power and influences, the SUN and PLANETS performed their ceaſeleſs and undeviating revolutions. From an extenſive and accurate

accurate examination of the fyftems of Afiatic theology, defcending down through various ages and by various channels to the ancient people of Italy, I think I may fafely venture to affert that the grand PANTHEON, or ROTUNDO, of Rome was a temple of this diftinguifhed kind, and I proceed to prove the affertion, by the ftrong internal evidence which that fabric exhibits, that it was neither more nor lefs than a ftupendous Mithratic temple.

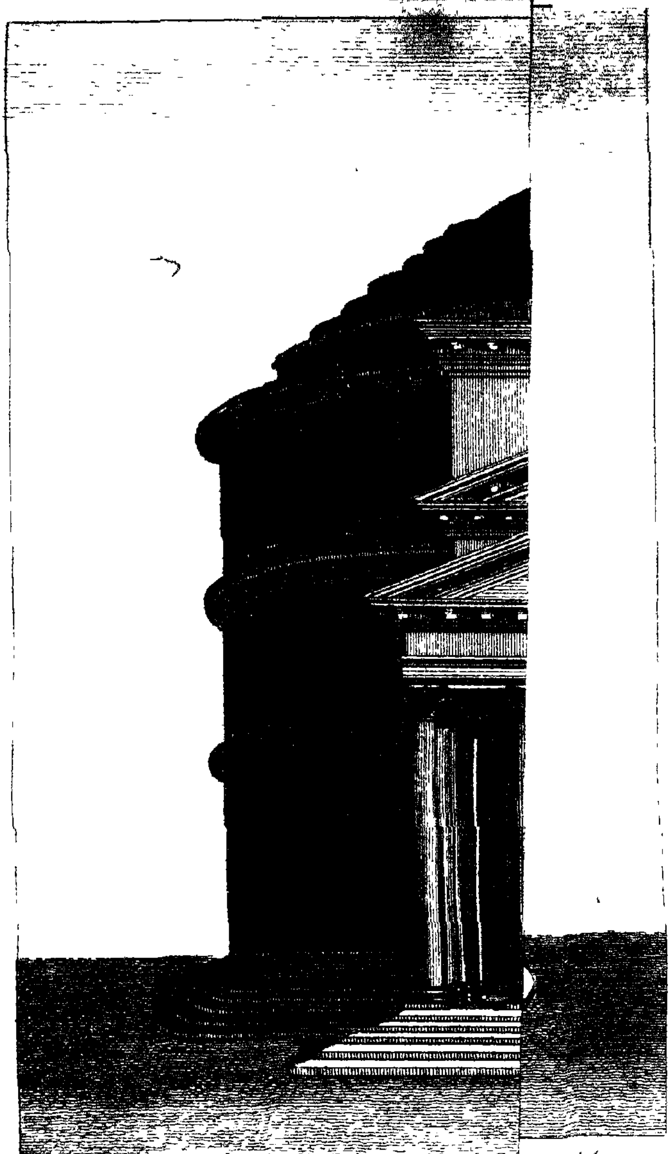
> Mark! how the dread Pantheon ftands
> Amidft the domes of meaner hands!
> Amidft the toys of idle ftate,
> How fimply, how feverely, great!

This vaft edifice, this moft auguft, moft venerable, and moft perfect, relic of antiquity remaining in the world, according to the more common opinion among antiquaries, was built by Agrippa, fon-in-law of Auguftus, in his third confulate, about twenty-five years before Chrift. However, Dion Caffius informs us that Agrippa only repaired the building, and adorned and ftrengthened it with that admirable portico, which, indeed, is fcarcely lefs an object of wonder than the fabric itfelf, confifting of fixteen pillars of oriental granite of prodigious magnitude, yet each

each composed of only a single stone. These pillars are of the Corinthian order, and are ranged in two rows of eight columns each; one in the front, and the other rising to a great height behind them. The conjecture, founded on the assertion of Dion Cassius, that the date of its fabrication was considerably more ancient than the æra of Agrippa's consulship, is by far the most probable of the two, since it carries us back still nearer to the æra in which the mysteries of Mithra were first imported into Rome by those of her conquering sons, who first carried the Roman arms into Asia. I conceive, therefore, the Pantheon to be a temple erected to Apollo, that is, the Mithra of the Romans, to whom I before observed an altar was erected in the capitol, thus inscribed; Deo soli invicto, Mithræ; to Mithra, the sun, the unconquered God. Dedicated to the solar deity, and symbolical of the world, vivified by his ray, the Pantheon, like all other temples, was built circular; the body of that immense rotunda representing the earth, and the convex dome the expanded canopy of heaven. Pliny, indeed, speaking of this boast of ancient, and ornament of modern, Rome, expressly affirms this circumstance concerning its spacious dome; quod forma

forma ejus convexa faſtigiatam COELI SIMILITUDINEM oſtenderet. To admit the FOUNTAIN OF LIGHT, to whoſe honour it was erected, in the centre of its vaulted cupola, a cavity, twenty-nine feet in diameter, was pierced, by which, alone, the whole edifice was illuminated; and, when the ſun was exalted to its higheſt ſouthern meridian, thoſe beams deſcended into the body of it in a copious and dazzling flood of glory. The portal is placed full north, according to the regulations that prevailed in the ancient Mithratic caverns; but ſuch a portal, the moſt ſtupendous of thoſe temples never enjoyed; for, its dimenſions are forty feet in height and twenty-five in breadth. Through this door the admiring populace entered, and beheld, exactly oppoſite to it, that is, *in the ſouth*, a coloſſal image of Apollo himſelf, (the ſymbol of the meridian ſun,) and, on either ſide of him, receſſes for the ſix great tutelary gods, that is, the planets, known by the reſpective ſymbols that adorned their images; the moon, Mercury, Venus, Mars, Jupiter, and Saturn. Between each of theſe grand receſſes, intended for the planetary gods, and likewiſe over thoſe receſſes, were ſmaller ſacella, that is, ſhrines, or tabernacles, twenty-four in number, in which

THE GRA



not last in

To the PYRAMIDAL and QUADRANGULA OPY of HEAVEN

as equally was the PANTHEON of Rome, of which the immen

which were placed the images of those twenty-four stars, which the ancients, as we shall see hereafter in my investigation of the Persian triad of Deity and the mediatorial character of Mithra, considered in the capacity of mediators, counsellors, and judges, in all terrestrial concerns; twelve of which they assigned to the living, and twelve to the dead. Such is the account of this stupendous fabric as given by the classics; from which I have been led to conclude that it was a solar temple, erected when that worship was more general in Italy, however afterwards altered, adorned, and re-dedicated, by the magnificent Agrippa, whose name is sculptured in large characters in the front of his own majestic portico. For the sake of those of my readers who may have less easy access to the engraved monuments of antiquity, I have had the finest print of it extant copied into this volume, and the first view of it will, I am convinced, go far to impress upon their minds the truth of my observations. The whole external part of the dome of this building was covered with plates of gilt brass, which were carried away by the emperor Constantine the Third. It was adorned also with great beams of brass, which pope Urban the Eighth had

taken down and melted, to form the canopy of wreathed columns of that metal over the high altar in St. Peter's church and the vaſt pieces of artillery in the caſtle of St. Angelo. At preſent it is uſed as a Chriſtian church, and, as it was conſecrated to all the pagan gods, ſo now is it ſacred to all the ſaints in the Roman calendar, ſaints full as numerous as thoſe gods, and doubtleſs adored with equal fervour.

The inſide of that dome, beautifully partitioned out in quadratures, was overlaid with plates of ſilver finely wrought, of which it has long ſince been deprived by the avarice of the ſucceſſive plunderers of that celebrated city, once the miſtreſs of the world. A gentleman of great knowledge in antiquities, who has lately arrived from examining, on the ſpot, this immenſe ſtructure, acquaints me, that, of the ſixteen lofty pillars, of which originally the portico conſiſted, only thirteen at preſent remain; that the edifice itſelf, which was anciently *aſcended* by ſeven ſteps that ranged quite round the whole pile, is now, from the ſurface of the ground having been elevated, *deſcended* into by twelve ſteps; and that, from this particular circumſtance, as well as from its originally being formed

without

without windows, and its receiving light only at the opening of the roof, it, at this moment, exhibits the exact representation of a vaſt round cavern, filling the mind of the aſtoniſhed beholder with mingled impreſſions of holy awe and gloomy apprehenſion.

This ſpecimen of building, therefore, is exactly in the ſtyle of the HYPÆTHRON of the ancients; and derived its origin from the pyræia, or fire-temples, of Perſia, the dome of which Zoroaſter covered over to prevent the ſacred fire from being extinguiſhed Of this ornamental improvement the ancient Perſian Pyratheion, engraved in my former volume, is an inſtance directly in point, and I am firmly of opinion that the very ſame ſuperſtition gave its orbicular form to the buildings of thoſe nations, which in after ages, either by conqueſt or commerce, had connections with Perſia. Nearly all the Indian temples, whether fabricated in the form of a croſs, as that of Mathura and Benares, or in any other faſhion, except that of the pyramid, have high domes in the centre; and, if not externally terminating in a dome, the adytum, or ſanctuary, fails not to have its roof thus formed. I do not, however, inſiſt, that the Indians took this model from the Perſians,

 ſince

ſince we have ſeen, that, in their own moſt ancient and majeſtic cavern-pagoda of Salſette, over the ſtupendous altar, where the ſacred fire was for ever cheriſhed, twenty-ſeven feet in height and twenty in diameter, there expands a noble CONCAVE DOME, of proportionate dimenſions; and it is more than probable, that the exploring eye of Zoroaſter, in his viſit to India, had ſearched out and examined this wonderful excavation, as well as that of Elephanta adjoining. If, however, the Indians, whoſe laws, ſanctioned by tremendous threatenings, prohibit, and whoſe pride has ever diſdained, the borrowing from other nations their ſacred rites and civil cuſtoms, or imitating their prevailing manners, have not condeſcended to copy the Perſians, there is one mighty nation, whoſe auguſt temples are ſpread over half the continent of Aſia, that undoubtedly has, in the fabrication of thoſe temples, imitated the Zoroaſtrian model of building. It muſt be evident to the oriental ſcholar that I allude to the Arabians, who, in the ſeventh century, under the caliph Omar, or rather Valid, his general, poured their victorious legions into Perſia; and, by the ſubjugation and death of KHOSRO YEZDEGIRD, the laſt monarch of the Saſſanian dynaſty,

dynaſty,* became ſovereigns of that vaſt empire. Even at this day, Sir John Chardin informs us, not only the temples, but "the private houſes, of Perſia are always vaulted, and that, from long uſe, they are unable to build them otherwiſe. There is, he adds, no country in the world where they make domes both ſo high and ſo ſtately. Their ſkill in erecting them is evident from this circumſtance, that they uſe no ſcaffolds to make the arches and domes of ſmaller proportion as they do in Europe."†

On this ſubject of the arch and the dome immemorially exiſting in the architecture of India, I muſt once more, for a ſhort interval, direct the eye of the reader to Egypt, for the purpoſe of noticing a very curious fact. I have before obſerved that the ſublime conceptions of Deity, entertained by the old Egyptians, and the ſuperſtitious belief that, while

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* See Al Makin's Hiſtoria Saracenica, p. 22. Edit quarto. Lugd. Bat. 1625. The above is the edition of this celebrated Arabian hiſtorian, publiſhed by Erpenius, which will be conſtantly referred to hereafter, and forms one grand ſource of the future hiſtory. The reader will obſerve, that Khoſro was an ancient imperial title, aſſumed by the Perſian Shahs, reſembling that of Ptolemy in Egypt, and Cæſar in Rome. The true oriental name of the great CYRUS of our claſſics is CAI KHOSRU.

† Chardin's Travels, vol. ii. p. 279.

the body could be preserved entire, the soul continued hovering around its ancient comrade, united to give the stamp of such stupendous grandeur to the shrines of Deity, and, to their monumental edifices, the air, and almost the means, of eternal durability. Nothing so perishable as wood or mortar, from all appearance, was ever used in the construction of those immense fabrics. Astonishing blocks of marble or granite, elevated to heights and removed to distances which the energy of no mechanic powers, known at this day, could effect, compose the massy walls and cover the ponderous roofs. Where towering magnificence and indestructible solidity were the principal aim, the rules of very exact proportion, the charms of impressive elegance, could not well be expected; and perhaps the Egyptians have been too severely stigmatized, by Goguet and others, for not possessing excellencies of which the national prejudices and their accustomed style of building forbade the full display. Though this argument may be urged as an apology for the defect of symmetry, too visible in their buildings, yet no arguments can explain away the very singular phænomenon, which the writer last-mentioned has pointed out and demonstrated, that a nation,
perpetually

perpetually engaged in architectural efforts of the moſt various and elaborate kind, ſhould be totally ignorant of the method of turning an arch or forming the majeſtic dome. "We find not the leaſt indication of an arch," ſays that writer, "in all the remains of their ancient buildings. We do not even find that they knew the art of cutting archwiſe the blocks of ſtone which form the heads of their doors. They are all uniformly terminated by a lintel abſolutely ſtrait and even. It is the ſame thing with their roofs, which are uniformly flat."* In proof of his aſſertion, the preſident has engraved, in his learned production, the ſuperb temples of Cnuphis and Dendera as well as the various portals and columns of Thebes, in which it muſt be owned that nothing can have a more contemptible appearance than the narrow, contracted, flat, and low, entrances into buildings at once ſo lofty and ſuperb. It is very remarkable that the ſame diſguſting ſpecies of flat roof and portal offends the eye at the pagoda of Elephanta, which circumſtance, I am of opinion, muſt be admitted as a proof of its ſuperior antiquity to that of Salſette, which internally is arched and has a fine dome; as

* See Goguet's Origin of Laws, vol. iii. p. 74.

the latter circumſtance, I preſume, may of the prior proficiency of the Indians in the arts of ſculpture to the Egyptians, who, we have ſeen, knew not how in thoſe ancient periods to give to their buildings the graceful bend of the arch.

It was from this ancient nation of fire-worſhippers that this hitherto barbarous race of marauders learned to build thoſe ſtately moſques, whoſe beautiful domes, riſing amidſt the emboweri ng verdure of lofty palms, give to the Aſiatic cities ſo magnificent an appearance. Hence the gilded cupolas that glitter at Conſtantinople, the maſſy rotundas that ornament Damaſcus and Cairo, and that noble ſepulchral pile of the Mohammedan uſurper Shire Shah at Saſſeram, in Bahar, of which the exquiſite pencil of Mr. Hodges, to whom Europe is indebted for a proſpect of ſo many of the ancient buildings of India, has preſented the public with the bold elevation.

The OVAL building, which repreſents the world in the form of an egg, is of a ſtill more ancient date, even that of the oldeſt cavern-worſhip, where the ſtupendous excavation was made to aſſume that form; and two remarkable inſtances of that kind of edifice

fice ſtrike the oriental eye in the ruins of the temple of the ſerpent Cnuphis, in the Thebais, and the immenſe, but irregular, OVAL of Jaggernaut, in Oriſſa. This latter temple Mr. Hamilton, in a former page, has deſcribed as exhibiting the appearance of an immenſe but, ſet on one end, and as illumined by a hundred lamps, kept continually burning, than which nothing can convey a more correct or impreſſive idea of a lighted cavern. Indeed, I may with propriety remark, that, as Jaggernaut ſignifies *Lord of the creation*, it was perfectly conſonant to Eaſtern mythology, that he ſhould be worſhipped in a temple, by the very form of which the univerſe which he created was ſo aptly ſymbolized.

To haſten towards the concluſion of this diſquiſition, if we finally turn our eye to the ſpecies of architecture which we denominate GOTHIC, whether we conſider that more ancient kind of Gothic edifice which was introduced into Europe after the ſubverſion of the power of Rome in the fifth century, an architecture diſtinguiſhed, like that of the Egyptians, by maſſy though rude magnificence, both in the proportions of the building itſelf, and in the ſtyle of its unweildy columns, or whether we advert to that leſs cumbrous

cumbrous and more ornamented Gothic ſtructure, introduced about the tenth century, and called ARABESC and SARACENICAL, from the general ſurvey of either, however different in the minutiæ of decoration, there will reſult very evident proof, that the moſt ancient *ſylvan* method of erecting temples was by no means forgotten, but rather that it was only more correctly copied. Of the former kind few inſtances, in this country, now remain; of the latter, many very perfect and beautiful ſpecimens, as Weſtminſter-abbey and the cathedrals of Litchfield and Saliſbury. Upon entering either of thoſe vaſt edifices, and viewing the viſto of columns ranging through it, all terminating in regular arches above, who is there but muſt immediately be ſtruck with their reſemblance to a long and regular avenue of trees, whoſe branches, intermixing with each other over head, form a lofty embowering arch of natural verdure? The Gothic arches indeed are not circular, like thoſe of the Eaſt; for, they univerſally terminate in a point, formed by the interſection of two ſegments of a circle: but, in ſome ſtrictures of Warburton upon this ſubject, the reaſon for their adopting that mode of finiſhing them is judiciouſly explained; for,

for, after obſerving that " this northern people, (the direct deſcendants of the old Scythians,) having been accuſtomed, during the gloom of Paganiſm, to worſhip the Deity in groves, when their new religion required covered edifices, they ingeniouſly projected to make them reſemble groves as nearly as the diſtance of architecture would permit;"— this great genius proceeds to obſerve, in regard to the form of the Gothic arches, " could thoſe arches be otherwiſe than pointed, when the workmen were to imitate that curve, which branches of two oppoſite trees make by their inſertion with one another? Or could the columns be otherwiſe than ſplit into diſtinct ſhafts, when they were to repreſent the ſtems of a clump of trees growing cloſe together? On the ſame principles they formed the ſpreading ramification of the ſtone-work in the windows of the Gothic cathedral, and the ſtained glaſs in the interſtices; the one to repreſent the branches, and the other the leaves, of an opening grove, while both together concurred to preſerve that gloomy light which inſpires religious reverence and dread."* Among the other diſtinguiſhed features in the character of Gothic architecture, it falls more immediately

* See a note of Biſhop Warburton upon Pope's Epiſtles.

immediately within my province to notice once more thoſe lofty ſpires and pinnacles, which, like the minarets of the Turkiſh moſques, ſo univerſally decorate them, and *which I cannot but conſider as relics of the* ancient predominant ſolar ſuperſtition.

From the preceding ſtrictures, it is evident how powerful an influence the philoſophy and phyſical ſpeculations of the ancients had upon their modes of conſtructing ſacred buildings. This muſt be equally apparent to the reader into whatever country he darts his retroſpective glance; whether he ſurveys the pyramids of Deogur and Tanjore, or the more lofty and ſpacious ones of Egypt, whether he ranges among the dark verandas of Elephanta, whoſe winding ailes, cluſtering columns, and ſecluded chapels, bring to his memory the myſterious rites of initiation, or wanders by moon-light through the umbrageous receſſes of holy groves, devoted to the ſame gloomy ſuperſtition; whether the arched vaults of Salſette reſound with hymns to Surya, or the praiſes of Mithra, entering the vernal ſigns, ſhake the ſplendid Median cavern, where his ſculptured image flamed aloft, and the orbs of heaven revolved in an artificial planiſphere; whether the ſtupendous oval of Jaggernaut

Jaggernaut attract his attention; the vast quadrangles of Seringham; the lofty diverging crosses of Benares and Mathura; the domes of the Zoroastrian fire-temples; or, finally, the grand Pantheon of Rome, the fabrication of astronomy and mythology combined: on every review, and from every region, accumulated proofs arise how much more extensively than is generally imagined the designs of the ancients in architecture were affected by their speculations in astronomy and their wild mythological reveries.

End of the DISSERTATION on the earliest Species of ORIENTAL ARCHITECTURE.

I re-commence my observations on the buildings that border on the Nile by lamenting that the pyramids of Sacara were not earlier noticed by me. There are three that principally attract attention, and two of them are of a form widely different from those of Geza. The first is built in four regular stories, growing less in proportion as they rise higher; and, as the whole is cased, according to Pococke, with hewn stone,* its original

* Pococke, vol. 1. p. 50.

original covering, and yet is *formed with steps* for aſcending the ſummit, the ſame argument, though that argument is by no means proved, will not hold againſt its being uſed as an obſervatory, as has been applied to the greateſt pyramid of Geza, viz. that it was once caſed over with a ſmooth ſheet of poliſhed marble, which rendered ſuch aſcent to its apex ſcarcely poſſible. The ſecond, it is very remarkable, is formed preciſely after the faſhion of the ancient Deogur pyramid, engraved, by Mr. Hodges's obliging permiſſion, in this volume, of which, the reader may obſerve, that the body bulges out towards the centre. The third of theſe pyramids reſembles thoſe of Geza, and is of a magnitude not inferior. The ſecond pyramid here deſcribed Mr. Norden notices as far the moſt ancient in appearance of any of the great pyramids of Egypt, and he declares he ſhould without heſitation pronounce it to be ſo.* This is a circumſtance highly deſerving the conſideration of both the Egyptian and Indian antiquary. A compariſon of the Deogur pyramid with thoſe of Saccara, engraved in Norden's 61ſt plate, (for that in Pococke is leſs accurate,) will convince the reader of the exact

* Norden's Travels in Egypt and Nubia, vol. ii. p. 14.

exact uniformity, above asserted to exist, in the style of the architecture of these two most ancient nations.

The most important ruin in the neighbourhood of Thebes is Medinet-Habu, which Pococke considers as the remains of the old Memnonium; but our Egyptian travellers describe that temple as only a vast mass of mouldering vestibules, columns, and colossal statues, extending over near half a league of ground, all entirely subverted, except one most magnificent portal, engraved in Norden's 99th plate, which the Arabs have made the gate of their city, a portal which indeed is truly stupendous, and demonstrates what the structure, when complete, must anciently have been. The next majestic and more perfect edifice is the superb temple of Essnay, the old Latopolis, of which the reader is here presented with a correct engraving from the last-mentioned writer; and the following account of it is principally taken from his own description. The temple of Essnay is an oblong square, and is enclosed on three sides with walls of great thickness. The front is open, and presents to view six large fluted columns, having capitals decorated with palm-leaves. Eighteen

teen other columns, equally large and beautiful, ranging in regular order behind thofe in front, fupport a roof compofed of immenfe flabs of fculptured marble. A channelled border runs all round the top of the edifice; the whole ftructure is in the higheft ftate of prefervation, and is covered, both on the infide and outfide, with innumerable hieroglyphics that feem to be of the moft ancient kind. M. Savary, in 1779, vifited this auguft temple, and found it full of the accumulated dung and filth of the cattle which the Arabs fodder in it; for, thofe barbarians, he adds, do not blufh to make cow-ftalls of the fineft monuments of ancient Egypt.*

On the fame plate I have caufed to be engraved the ruins of KOMOMBU, the ancient OMBOS. Half buried behind a mountain of fand on one hand, fays Mr. Norden, and obfcured by many miferable cottages on the other; yet all this does not prevent the curious traveller from being able to contemplate with wonder and delight thefe beautiful ruins. The building refts upon twenty-three columns, well wrought and adorned with hieroglyphics. The ftones that ferve to cover the top are of a prodigious fize; and we clear-

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* Letters on Egypt, vol. ii. p. 67.

ly, that the architrave, which at present is split in two, anciently consisted of a single stone. The columns have more than twenty-four feet in circumference, and are greater than those of Medinet Habu.* It is to be lamented, he adds, that this edifice cannot subsist long, since two sides of it alone are discernible, and that barely; the upper part is covered with earth; and the columns, as well as the building, are three parts under-ground. — Dr. Pococke, on this ruin, observes, that the capitals of the columns are in the best Egyptian taste, adorned with leaves; and there seemed to him to have been anciently before the temple such a grand gate as that before described at Thebes, of which he is of opinion the detached building on the South-West (likewise engraved on the plate here presented to the reader) formed a part.

After all that has been observed, relative to the high proficiency in astronomy of the Egyptians and other Oriental nations, it would be exceedingly improper to pass by SYENE, the present Assouan, situated, says Pococke, exactly under the tropic of Cancer; and the celebrated SOLSTITIAL WELL of its ancient observatory, the ruins of which are described,

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* Norden's Travels in Egypt and Nubia, vol. ii. p. 95.

and a plan of them given, in that writer.* The obſervatory is an ancient edifice with apertures at the top, to let in the ſolar light, and windows fronting the Eaſt. The well beneath, for aſtronomical obſervations, Strabo informs us, was ſunk to mark preciſely the period of the ſummer ſolſtice, on that day, when the ſtile of the ſun-dial, at noon, caſts no ſhadow; on that day, when the beam of the vertical ſun, darting directly to the bottom of the well, the entire image of its orb was reflected from the illumined ſurface of the tranſparent water.†

We now approach the famous cataracts of the Nile, and, conſequently, the end of our ſpeculative excurſion up this mighty river. The temples of Elephantina and of Philaë alone remain to be noticed; and objects, the proper inveſtigation of which would require a volume, muſt be diſcuſſed in a few pages. Elephantina is an iſland of no great extent, ſituated near the Weſtern ſhore of the Nile: it is celebrated in claſſical hiſtory for the venerated ſhrine of the ſerpent Cnuphis, or Cneph, which it contained; and, for its Nilometer, a vaſt ſtone tube, by which the degrees of the increaſe of

* See Pococke's Egypt, vol. i. p. 117, and plate 48.

† Strabo, lib. xvii. p. 817.

of the waters of the Nile were meaſured, and thence proclaimed throughout Egypt. The temple of Cnuphis is a moſt ſuperb but ruined edifice, the top of which, according to Norden, as well as one of its ſides, is now covered with drifted earth and ſand. A vaſt wall ſeems anciently to have ſecluded from human view a temple devoted to the profoundeſt myſteries of the ancient religion of Egypt; for, Pococke deſcribes that wall as built at a very ſmall diſtance from the body of the temple, and thus conſtructed, he remarks, (a remark frequently occurring in the courſe of his work in conſequence of his having obſerved ſimilar gloomy partitions and winding avenues adjoining to or ſurrounding almoſt all the temples of Egypt,) "to carry on ſome arts to deceive the people."* Undoubtedly rites ſimilar to thoſe before deſcribed to have been celebrated in the gloomy ailes and ranging receſſes of the ſacred Indian caverns, and, in ſucceeding ages, at Eleuſis, were there performed; the rites of *initiation*, the myſteries of ſerpent-worſhip, the emblem of regeneration and of eternity. And here we cannot refrain from again remarking how extenſively that expreſſive ſymbol was adopted over all the ancient

 world.

* *Pococke, vol. i. p. 118.*

world. It for ever occurs, in a thouſand modifications of its ſinuous body on nearly all the ſtatues of thoſe caverns, and is a favourite emblem in all the religious feſtivals of India. In the awful and tremendous rites of Mithra, which will hereafter be at large unfolded in the chapter of Hindoo penances and purifications, a ſerpent was thrown into the boſom of the candidate, in token of his having caſt off the veſtments of earthly impurity, in the ſame manner as that reptile annually changes its ſkin, and renews its vigour. The Phœnicians adorned the lofty temples of Tyre with this emblem, which was there ſeen ſuſpended on high, and encircling in its genial folds the mundane egg, or ſymbol of the univerſe. The great Chineſe dragon, diſtinct with yellow ſcales, is the ſame identical mundane ſerpent. The Egyptians, we ſee, exalted the ſerpent to the rank of Deity itſelf. The Northern aſtronomers of Aſia fixed the vaſt form of the Lucidus Anguis on the ſphere of the heavens; and the Indo Scythian Druids, their deſcendants, ſtamped it on the terreſtrial ſphere, by portraying its waving folds on twenty-four acres of the wide champaign of Abury. What is not the leaſt remarkable circumſtance, in regard to this wonderful ani-

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mal, is, that it makes a conſpicuous figure among the few ſymbolical references allowed of in the nobler ſyſtem of our own theology; for, the ſerpent is at once the emblem of the malignant *deſtroyer* and the beneficent HEALER of the human race.

The ſerpent Cneph, the more immediate object of our preſent diſquiſition, was, in fact, the AGATHODAIMON of the Egyptians; the word ſignifies WINGED. The true Oriental primitive biſhop Cumberland has enabled me to give in another part of theſe volumes; and thence a wonderful and decided proof will ariſe, not only of my aſſertion in a former page,* that the Cneph of Egypt and the Narayen of India, both deſcribed, in their reſpective mythologic ſyſtems, as blue ætherial beings with wings, hovering over primordial waters, are the ſame; but by it the FINAL, THE GRAND, OBJECT (not perhaps viſible to every reader) of this Diſquiſition will be demonſtrated, viz. the evident relation which they both bear to the true theology, and to that purer, that eternal, SPIRIT, which, at the begin-

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* See, of the Theological Diſſertation, the firſt chapter, and page 391, where that parallel between Cneph and Narayen firſt takes place, which is here continued, and will be concluded hereafter.

ning of time, floated upon the Chaos and made it prolific. Those who choose to cavil, and call these lucubrations desultory and tending to no useful purpose, because *they* may not comprehend the scope of my argument and the extensive plan formed in my own mind for the unravelling of certain grand and stupendous truths, darkened by Asiatic mythology, and dormant amidst the rubbish of pagan history, may perhaps finally be convinced of the injustice of suspicions so rashly formed and censures so inconsiderately bestowed.

The term Cneph, according to a different writer,* means the greatest good, which is the true character of the Agathodaimon, the good spirit by which the world is cherished and invigorated. They made the serpent his symbol; and, in time, adored the symbol instead of the object symbolized. The temple of Cneph therefore, the supreme spirit, became in time the temple of the serpent Cnuphis, a word which appears to be only a corruption of the former; or, if the reader should reject that idea, he may find its origin in the Arabic word Canopha, which Golius interprets *covered*, *protected*, whence our English word *canopy*. This must suffice for the present,

* Jablonski in Panth. Ægypt. tom. 1. in voce Cneph.

ſent, in relation to that Cneph, concerning whom ſo much hereafter will occur. Euſebius, however, acquaints us that at Elephantina they adored another deity in the figure of a man, in a ſitting poſture, painted blue, having the head of a ram, with the horns of a goat encircling a diſk. The deity thus deſcribed is plainly of aſtronomical origin, denoting the power of the ſun in Aries. It is however exceedingly remarkable that Pococke actually found, and on his 48th plate has engraved, an antique coloſſal ſtatue of a man, ſitting in the very front of this temple, with his arms folded before him, and bearing in each hand a very ſingular kind of *lituus*, or croſier. The head of this figure, like its body, is human; its high cap repreſents a cone, the ancient emblem of the ſun; and formerly, perhaps, the ſtatue might have been painted blue, and decorated with emblems ſimilar to thoſe deſcribed by Euſebius.*

The myſterious gloom, apparent about this temple, led Norden to think it ſepulchral, and hence he miſtakes a large ſquare table, "quite plain and without any inſcription, ſtanding in the centre," which was doubtleſs the altar on which the Deity adored, or his

 ſtatue,

* See Euſebii Præp. Evang. p. 116.

ſtatue, ſtood, for a tomb-ſtone that covered ſome urn or mummy depoſited below.* A cloiſter, he informs us, runs all round the inſide of the building, and it is ſupported through its whole length by columns. It is entered through two grand gates, the one to the *South*, the other to the *North*; another proof of uniformity in the ideas of thoſe who formed the ancient caverns, to which Porphyry, cited before, alludes, and thoſe who built the Egyptian temples. He adds, that the walls are covered with hieroglyphics of the moſt ancient kind, are bedawbed with dirt, and blackened with the ſmoke of fires, which the ſhepherds have kindled there. As it cannot, however, be ſuppoſed, that, immediately under the tropic of Cancer, many fires were ever neceſſary to warm the ſhivering ſhepherd, it is more reaſonable to conclude, that thoſe walls were blackened with the ſmoke of former ſacrifices, and the incenſe that was kept continually burning. It is probable, that this temple had other magnificent colonnades and portals, and that we ſee but its majeſtic fragments; for, Pococke deſcribes, about the middle of the iſland, the remains of a ſtately gate of red granite, finely adorned with hieroglyphics, which

* See Norden, vol. ii. p. 101.

which he ſuppoſes to have been one of the grand entrances of the ſerpent's temple.*

We arrive, at length, at El Heif, the ancient Phile, the boundary of our voyage; and the very name offers no inconſiderable matter of reflection. From its ancient appellation, its modern Arabic name, in fact, does not vary; except in the mode of writing it; for, El Heiff, read in the European manner, as the latter Greeks read, from left to right, will turn out to be no other than Phile. I ſay the latter Greeks, becauſe the more ancient method of writing, even in Greece, was not always from left to right; ſince there are many ancient Greek coins and monuments, which evince, that, like the Arabians themſelves, they at firſt followed the ſtyle of writing in uſe among the Egyptians and Phœnicians, from whom, by means of Cadmus, they obtained them. Afterwards, indeed, they adopted that curious method of writing alternately from the right hand to the left, and from the left to right, called Βȣστροφηδον, or after the manner in which furrows are ploughed by oxen; of which method alſo there are monumental inſcriptions yet remaining.

* Pococke, vol. i. p. 118.

ing.* An ancient writer aſſerts, that from this way of writing the Latin word *verſus* was derived; *verſus* vulgo vocati, quia ſic ſcribebant antiqui, ſicut aratur terra, quos et hodie ruſtici verſus vocant.† It is not impoſſible, however, that this mode of writing might be derived from the *ſtrophe* and *antiſtrophe* of the ancient poets, when they ſang the praiſes of Apollo, whoſe prieſts were accuſtomed to dance round his altars, firſt from the right hand, and then back again from the left, in imitation of his own ſuppoſed motion in the heavens. We have in this inſtance freſh evidence how much, in all facred concerns, their conduct was influenced by their aſtronomical ſpeculations.

Phile is a ſmall iſland, ſcarcely half a league in circumference, immediately bordering on Ethiopia and the cataracts. It is repreſented as exceedingly high land, rugged and broken, but abounding "with ſuperb antiquities."‡ Its whole rocky coaſt is cut out in the form of a wall, lofty and of vaſt thickneſs, with what appeared to our travellers to be baſtions and fortifications.

* Conſult the Sigæan and other inſcriptions in Mr. Chiſhull's Antiquitates Aſiaticæ, p. 126.

† Iſidor. Orig. lib. vi. cap. 14.

‡ Norden, vol. ii. p. 122.

fortifications.* It enclosed the most sacred, as the Egyptians thought, of all deposits, the relics of Osiris, and the whole island was esteemed to be consecrated ground. In the Thebaid, there could not be a more solemn oath taken than that by the remains of Osiris, inhumed in the hallowed island of Philæ.† The travellers, so often cited above, describe the ruins of what they denominate two temples; but as, according to Pococke, the island itself does not exceed a quarter of a mile in length, or half a quarter of a mile in breadth, we may reasonably conclude that the two structures described are only the more prominent sections of one vast edifice, of which the smaller portions and the connecting lines are lost amidst the inroads of oblivious time and the rubbish accumulated by the subversion of such mighty ruins. The principal entrance into this temple was on the North side, and it was under a grand pyramidal gate, with a lofty obelisk of red granite on each side within; the symbols of Osiris, whose relics were preserved there. This noble gate, and all the walls of the temple, are richly covered with hieroglyphics in the best style, among which is more particularly

* Pococke, vol. i, p. 120. † Diod. Sic. lib. i. p. 19.

cularly and frequently discernible the figure of the sacred HAWK, another symbol of the beneficent Osiris; and the occasion of its being so will presently be explained, as well as the mythologic history, to which nearly all the sacred animals and plants of Egypt, engraved or painted in their temples, have reference. On the plates of Norden, beyond the grand entrance, may be distinctly traced interior courts, and long colonnades of pillars, beautifully wrought, with varied capitals, of which specimens are exhibited in a separate engraving; capitals, which, though *fabricated long before the Grecian orders were* invented, this author asserts, and the designs demonstrate, in contradiction to all that has been advanced concerning the total want of taste and genius in the Egyptian architecture, "*to be of the utmost* delicacy."*

Throughout the whole of this famous island, where anciently the solemn and mysterious rites of Isis were celebrated with such distinguished pomp and splendor, there appeared to Mr. Norden to run subterraneous passages. He attempted to descend several of the steps that led down into them, but was prevented, by the filth and rubbish with which they

* See Norden, vol. ii. p. 127, and Pococke, vol. i. p. 121.

they were filled, from penetrating to any depth. It was probably in thoſe gloomy avenues, ſo ſimilar to the cavern-excavations of India, that the grand and myſtic arcana of this goddeſs were unfolded to the adoring aſpirant; while the ſolemn hymns of initiation reſounded through the long extent of thoſe ſtony receſſes. It was there that ſuperſtition at midnight waved high her flaming torch before the image of Iſis, borne in proceſſion; and there that her choſen prieſts, in holy ecſtaſy, chanted their ſweeteſt ſymphonies.

This deſcription of the proudeſt temple, and this alluſion to the ſecret rites of Iſis, will naturally induce the reader to turn his eye to the page of Apuleius, who was initiated into them, and whoſe relation will ſerve as introductory to that ample inquiry into the phyſical theology and animal worſhip of Egypt, with which it is my intention to conclude this chapter. The whole inſtitution, though not without a deep moral and theological meaning, independent of the phyſical allegory, bore immediate alluſion to the progreſſive ſtages of agriculture, and the paſſage of the ſun, or Oſiris, from one tropic to the other. The ſecret proceſs by which prolific nature, or Iſis, matures the embryo-ſeed, com-

mitted

mitted to its boſom, was in thoſe rites myſteriouſly, but expreſſively, ſymbolized by grains of wheat or barley, depoſited in covered baſkets and conſecrated vaſes, borne about by the prieſts, into which no curious eye was permitted to penetrate. The departure of the ſun for the cold Northern ſigns was announced by bitter wailings and lamentations of the prieſts, who bemoaned Oſiris as if deceaſed, and Iſis, for a time deſerted by her lord. Darkneſs, therefore, the deep incumbent darkneſs that wraps the wintry horizon, (for it was at the WINTER-SOLSTICE that theſe celebrations were invariably performed,) was made to involve the ſubterraneous vault, and the ſtings of famine goaded the aſpirant, fainting with the long abſtinence, enjoined previouſly to initiation. During all this melancholy proceſs, according to Plutarch, a gilded Apis, or ſacred bull, the ſymbol of Oſiris, was expoſed to the view of the people, covered with black lawn, in token of the imagined deceaſe of the god of Egypt.* All of a ſudden the ſurrounding darkneſs was diſſipated by the glare of torches, borne aloft by prieſts, who were arrayed in white linen veſtments, which reached down to their feet, and who preceded the

* Plutarch de Iſide et Oſiride, p. 366.

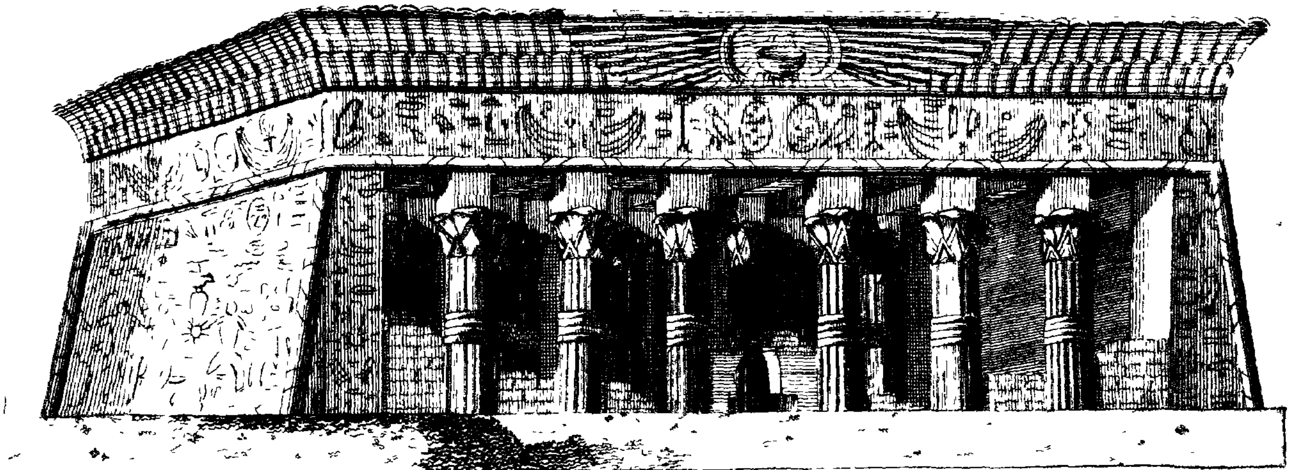
the disconsolate Isis, anxiously exploring her lost husband. Other priests, arrayed in similar stoles of virgin white, followed after. The first priest carried a lamp, burning with uncommon splendour, and fixed in a boat of gold; the emblem of Osiris sailing round the world in the sacred scyphus. The second priest bore two golden altars, flaming to his honour and that of his queen. The third priest in one hand carried a palm-*branch*, curiously wrought in foliated gold; in the other, the magic wand, or caduceus, of Hermes. The fourth priest carried a small palm-*tree*, the branch matured to its perfect growth. This plant, budding every month, I have before observed, was an emblem of the moon; the branch, I conceive, symbolized that orb in its increase; the tree, the *full-orbed moon*. The same priest carried also a golden vase in the form of a pap, which contained, says Apuleius, the sacred milk, the milk, I apprehend, of the Dea Multimamma, the many-breasted mother, by which universal nature is nourished. The fifth priest carried the golden van, the mystica vannus Iacchi, by which the ripened corn was to be winnowed. And the sixth and last priest carried the sacred *amphora*, or vase with two handles, whence copious libations

bations of generous wine, the gift of Ofiris and Ifis, or, in other words, of Bacchus and Ceres, were poured out in honour of the celeftial donors.* This folemn feftival continued during four complete days, by which were fhadowed out the four wintry months, *when Ofiris was imagined to be found*, and his fuppofed return to the Southern figns, by which Ifis, or nature, was rejoiced and vegetation invigorated, was hailed with burfts of joy and fongs of triumph. The proceffion now emerged, like the rifing beam of Ofiris, from the darknefs of the nether hemifphere, and the gloomy damps of fubterraneous caverns were exchanged for the vivifying warmth of a vernal fun. All ranks and ages mingled in the feftive dance; garlands of frefh flowers decorated every head, and mirth fate on every brow. Rich unguents and coftly perfumes were difperfed in profufion around. Some wakèd the melodious pipe; others played on the golden and filver fiftra; while others again, in tranfport, fmote the Thebaic harp of wondrous ftructure and of magic potency.†

Had

* Apuleii Metamorph. vol. ii. lib. ii. p. 262. Edit. Bipont.

† See engravings of two Thebaic harps in the firft volume of Mr. Bruce's Travels.



The beautiful ruins of KOMOMBU *in Upper Egypt the stones that form the roof are of an enormous magnitude and the columns which support that roof exceed 24 feet in circumference, and are clustered in imitation of the* TREES *which constituted the ancient* GROVE TEMPLES

Had the extenſive hiſtory, to which theſe diſſertations are only introductory, allowed me ſufficient leiſure, I had formed the deſign of comparing throughout the famous treatiſe of Plutarch, on the ſuperſtitious worſhip anciently paid to Oſiris and Iſis, with the accounts of the Indian mythology and the theologic rites, detailed to us in the page of M. Sonnerat and our more accurate countryman Mr. Wilkins. That treatiſe contains a vaſt, but confuſed, maſs of matter relative to the ancient theology of the oriental world; on the whole highly inſtructive, but ill arranged and digeſted; and, as is ſufficiently evident, ſcarcely underſtood by the author himſelf. The whole treatiſe is probably a mythological hiſtory of the earlieſt ſovereigns and heroes of Egypt, under the fabulous characters of Oſiris, Iſis, Orus, and Typhon, repreſented by ſymbols emblematical of their reſpective powers, and the good or evil qualities poſſeſſed by them. Indeed Plutarch confirms this ſuppoſition, by expreſſly aſſerting, that the intention of the inſtitution of the Egyptian rites and myſteries was, "to preſerve the memory of ſome valuable piece of hiſtory,

or to represent to us some of the grand phænomena of nature."*

The precise period when the Egyptians began first to darken the page of genuine history, by blending with it the fables of mythology, was probably that moment of national infatuation when they bagan to deify deceased mortals; when they began to worship the host of heaven, and regard with veneration the elements of nature; for, in fact, their deities almost entirely consisted of canonized heroes, planets, stars, and elements, symbolically sculptured in their temples. At whatever period, however, the Egyptian hieroglyphics were first invented, their original meaning was scarcely known, even to the priests themselves, at the æra of the invasion of Cambyses: and, at the time when the Macedonian invader erected Alexandria, probably out of the ruins of Memphis, the knowledge of them was wholly obliterated from their minds. The reader, who may not have perused Kircher and other antiquaries on the subject, will be able to form some idea of their general designation and intention from the following account, given by Plutarch, concerning those on the portal of the temple

* Plutarch de Iside et Osiride, p. 20, edit. Squire.

temple of Minerva, at Sais. The firſt, in order, of the hieroglyphics engraven on that portal, was AN INFANT; next to him was ſculptured AN OLD MAN; next followed A HAWK; then A FISH; and, laſtly, A SEA-HORSE. The meaning of this hieroglyphic inſcription he aſſerts, probably on the expreſs authority of the prieſts of that temple, was as follows: "Oh! you, who are coming into the world, and you, who are going out of it, know that the Deity abhors immodeſty." And he thus explains the ſymbols that deſignated the precept: by the infant were ſignified thoſe who are coming into life, or the young; by the old man, thoſe who are going out of it, or the aged; the hawk was their moſt common ſymbol of Oſiris, or God; the fiſh was an animal which the Egyptians held in abhorrence, becauſe it had relation to that ſea, the cruel Typhon, which ſwallowed up their beloved Nile, for which reaſon alſo they thought every aſſociation with pilots induced pollution; while by the ſea-horſe was typified impudence, that creature being affirmed, by naturaliſts, firſt to ſlay his ſire, and afterwards to violate his dam. Conſonant to this mode of ſymbolizing ran the whole ſtream of the Egyptian theology; and, in exact uniſon

with it, the univerſal tenor of Plutarch's philoſophical eſſay accords. Every thing is involved in the veil of allegory and phyſics. Thus Oſiris, being the firſt great and good principle, and water, according to the doctrine both of Hermes and the Grecian Thales, the firſt principle of things, is repreſented of a *black* colour; becauſe water is *black*, and gives a black tint to every thing with which it is mingled. Again, water, or the principle of abundant moiſture in human bodies, cauſes generation, and therefore, in another reſpect, is a proper ſymbol of Oſiris, the ſource of nutrition and fecundity. For inſtance, obſerves Plutarch, in young and vigorous perſons, in whom moiſture preponderates, the hair is black and buſhy, while in wrinkled age, where moiſture is deficient, the hair is thin and grey. Hence the Mnevis, or ſacred ox of Heliopolis, the ſymbol of Oſiris was *black*; while the land of Egypt itſelf derived the name of CHIMIA (a term explained in the preceding chapter) from the blackneſs of its fat and humid ſoil. On this account, Oſiris is ſometimes delineated on coins and ſculptures ſitting on the leaf of the lotos, an aquatic plant; and, at other times, ſailing with Iſis in a boat round that world which

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fubfifts and is holden together by the pervading power of humidity.

In various preceding paffages we have feen how remarkably, in many points, the characters of Ofirs and Seeva agree; and, if the characters of the Egyptian and Indian deities thus coincide, no lefs do many of the peculiar rites with which they are honoured.

Many of the circumftances more immediately parallel have been already noticed, and many additional will be pointed out hereafter. It may, with truth, be remarked, in regard to the mythology of thefe refpective nations, that the general principles upon which it is founded are nearly the fame; although the object, by which their conceptions are fymbolized, occafionally vary. To prefent the reader with a remarkable inftance of this in the cafe of Ifis, in her lunar character, and Chandra or the lunar orb perfonified by the Hindoos. I have already obferved, that, in Egypt, the fymbol of the moon was a CAT; whereas the fymbol of that fatellite, in India, is a RABBIT. One reafon, affigned by Plutarch for the former fymbol, was the contraction and dilatation of the pupil of the eye of the former animal, which, he afferts, grows larger at the full of the

moon, but decreafes with her waning orb. There are, however, other reafons equally probable, and not lefs curious, mentioned by that author and in the fame page, for the adoption of the comparifon, which are the activity and vigilance of that animal during the feafon of the night, the variegated colours which its fpotted fkin difclofes to the view, and its remarkable FECUNDITY. Thefe latter peculiarities are equally exemplified in the RABBIT of the Indian CHANDRA, and fhew a remarkable conformity of idea.

Nearly all the animals and plants of Egypt were made ufe of in illuftration of their ever varying and complicated mythology. While fome were honoured as the reprefentatives of benevolent, others were dreaded and abhorred as the fymbols of malignant, deities. By thefe deities were principally meant the orbs of heaven; and, by the benevolence and malignity alluded to, were intended the benign or noxious influences which they fhed.

The DOG was at once an emblem of vigilance and fidelity, and a fymbol of SIRIUS, the dog-ftar, that celeftial BARKER, whofe heliacal rifing, we have feen, announced the commencement of the new year; and, for my own part, I am inclined to think that the

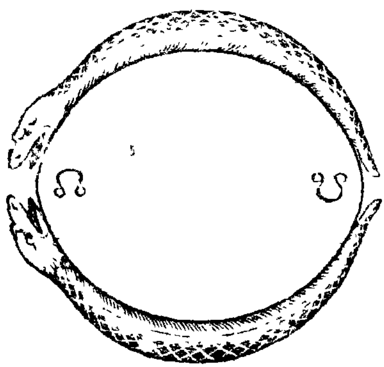
bull,

bull, equally ſacred to Oſiris and Seeva, was, after all, principally ſymbolical of the BULL OF THE ZODIAC, or *ſol in tauro.*

When the period of the inundation approached, the figure of Anubis, with *a dog's head* placed on its ſhoulders, was exalted on high, as a ſignal for the retreat of the natives to their artificial terraces, elevated beyond the utmoſt height of the riſing waters. This Anubis was the Mercury of the Egyptians, as is evident from the caduceus which he bears in his hand on moſt Egyptian ſculptures; hence he was often called Ἑρμηνεϐις, in other words, Mercury Anubis. Plutarch, when explaining upon aſtronomical principles the mythology of Egypt, tells us, that, by Anubis, the Egyptians meant the HORIZONTAL CIRCLE, that ſeparates the inviſible part of the world, which they called NEPTHYS, from the viſible, to which they gave the name of ISIS. If the reader ſhould be inclined to credit this aſſertion of Plutarch, and, carrying on the aſtronomical alluſion, ſhould be anxious to know the real meaning of the caduceus, which he conſtantly bears, it falls to my province to unfold the real ſignification of that miſtaken ſymbol, as it will hereafter largely to deſcant on the true hiſtory of this famous mythologic

 character,

character, who I have obſerved is the god Bhood, of whom we read in the Indian hiſtory. The reader, who will take the trouble to turn to page 297 and 298 of the firſt part of this diſſertation will find all the myſtery laid open in the figure of the celeſtial ſerpents, a ſymbol by which, it is there obſerved, the ancients hieroglyphically deſignated the ſun's path through the zodiac; and the circular curve deſcribed by the moon's orbit, to which the oriental aſtronomers anciently gave the name of the dragon's head, belly, and tail.



Let him now take a pencil and draw the ſtrait line of the equator through the centre of that circular figure, ſo as that one part ſhall paſs through the opening, called the moon's *aſcending node*, and the oppoſite one called her *deſcending node*. He has only to

ſuppoſe

ſuppoſe the bodies of thoſe, or ſimilar ſerpentine figures, lengthened and twiſted round the line thus drawn, and he will have the true caduceus of Hermes; of that god, who, being nothing elſe, in reality, but the *horizontal circle perſonified*, equally touches upon the confines of light and darkneſs, and is, therefore, like the faithful dog, his ſymbol on earth, equally vigilant by day and by night; of that god, who is the patron of thieves, whoſe depredations are made by night; of that god, who is the conductor of departed ſpirits to the region of Tartarus; that is, in ſpite of all the reveries of Gentile ſuperſtition, the inferior hemiſphere, which is the only HELL of the Aſiatic theologians.*

It is owing to this aſpect of Hermes towards the two hemiſpheres, that, according to mythologiſts, one half of his face was painted bright, the other black and clouded; ſince he was ſometimes in heaven and ſometimes in Pluto's realm. He is, therefore, drawn with the

* For many uſeful hints on the aſtronomical mythology of the Hindoos I am proud to acknowledge my laſting obligations to NATHANIEL BRASSEY HALHED, ESQ. who has deeply inveſtigated that curious ſubject, and who, I hope, will be incited by the ſame ardent love of ſcience which has induced him to become the decided and liberal patron of this undertaking, at ſome future period, to preſent the public with the reſult of his profound and elaborate reſearches.

the ſerpent-woven caduceus in his hand, alluding at once to North and South *latitude*; for, with that caduceus he alternately conducted ſouls to hell, or brought them up from thence, as he is deſcribed by Virgil:

> ——————— Hoc animas ille evocat ORCO
> Pallentes, alias ſub triſtia TARTARA mittit.
>
> Æn. lib. 4.

As an additional evidence, if any need be adduced, how intimate a connection formerly ſubſiſted between the Egyptians and Indians, may be advanced the circumſtance of the LION, ſo much abounding in the hieroglyphics of the latter, and conferring the illuſtrious title of SING on the families of her nobleſt rajahs. The lion is rather a native of Africa than the Indian continent; and was, in a particular manner, the object of Egyptian regard, becauſe the Delta was inundated when the SUN entered LEO. It is on that account Plutarch remarks in this treatiſe, that the doors of the Egyptian temples were ornamented with the *expanded jaws of lions*. In this inſtance, likewiſe there is not only reference to that noble animal who ranges the terreſtrial globe, the moſt expreſſive ſymbol of dauntleſs fortitude; but direct and unequivocal alluſion to the LION OF THE ZODIAC.

The

The SPHYNX, an imaginary animal, compounded of the head and breasts of a virgin, and the body of a lion, was holden throughout Egypt in the highest esteem, not only because it pointedly alluded to the power of the same SUN in the signs LEO and VIRGO, but because it was the symbol of the most sacred and profound mysteries. Hence it arose that the Egyptian priests, who, by various symbols, laboured to impress on the minds of their disciples an awful and deep sense of the mysteries of religion, and the necessity of observing a profound secrecy in regard to the subjects unfolded in the ceremonies of initiation, made the approaches to their temples through a long line of SPHYNXES, forming a solemn and majestic avenue to the abode of deity. On this account too upon the reverse of most of the coins on which either the Egyptian temples or deities are engraven, we observe the figure of Harpocrates, the god of silence, standing with his finger placed on his mouth; "a proper emblem," says Plutarch, "of that modest diffidence and cautious silence which we ought ever to observe in all concerns relative to religion."*

We should be filled with equal astonishment and detestation of that idolatrous race for

* Plutarch de Iside et Osiride, p 75.

for paying divine honours to ſo impure an animal as the GOAT, under the name of Mendes, did we not know that Capricorn was one of the ſigns of the zodiac, and that the aſteriſm, denominated GEMINI, was in the ancient oriental ſphere deſignated by TWO KIDS. It was not, therefore, the Goat, conſidered merely as the ſymbol of PAN, or the great prolific principle of nature perſonified, that was in their worſhip of that animal ſolely intended to be adored. Their veneration for the Goat was doubtleſs highly increaſed by their aſtronomical ſpeculations, and it was the ſun in Capricorn and Gemini, who was the principal object of that devotion. Of the ſame nature probably, and originating in the ſame ſource, was the worſhip paid to the RAM, which was the emblem of the ſolar power in ARIES. Canopus, the god of mariners, or rather the watery element, perſonified, was another of their gods highly venerated; and we ſhall ſcarcely be ſurpriſed when we find that, in the old Egyptian ſphere, Canopus and Aquarius, or the Water-bearer, ARE THE SAME. Mythologiſts have been perplexed to find out the reaſon of Scorpio being one of the ſigns of the zodiac; and

even

even the ingenious reafon of the Abbé Le Pluche is not entirely fatisfactory.* In the old Egyptian fphere, that fign was diftinguifhed by a Crocodile, and the crocodile was the fymbol of Typhon, the evil genius of Egypt and eternal adverfary of Ofiris, who was elevated to the zodiac under that emblem. Ifis was undoubtedly the firft Virgo of the celeftial fphere, and fhe is there placed by that name. Sagittarius again, or the Archer, is, on the Egyptian fphere, called Nephte, and is there defignated as the armour-bearer of Ofiris, fimply by the fymbol of an arm, holding the weapons, that is, the flaming ARROW, or penetrative ray, of Ofiris, THE SUN. Ofiris, the guardian genius and God of Egypt, in the hieroglyphics of that country, is frequently decorated with the head of the facred Ibis, or the ftork, an animal that preys upon the flying ferpents, which, in the fpring of the year, come in fwarms from Arabia, and would, if not deftroyed, overfpread and defolate the country. In the fign we denominate Cancer, Ofiris is again brought to our view on the fphere of Egypt, with the head of this guardian Ibis; but, as the fun begins to be retrograde in that fign, they added

* See Hiftoire du Ciel, vol. 1. p. 9.

added to it the tail of a CRAB; an animal that walks backward. The meaning of the former ſymbol being gradually forgotten, it was expunged, and the whole body of Cancer being introduced, inſtead of it, the ſign was denominated from it: but the true meaning of it is SOL RETROGRADUS. The Libra of the zodiac is perpetually ſeen upon all the hieroglyphics of Egypt, which is at once an argument of the great antiquity of that aſteriſm, and of the probability of its having been originally fabricated by the aſtronomical ſons of Mizraim. By the Balance they are ſuppoſed by ſome to have denoted the equality of days and nights at the period of the ſun's arriving at this ſign; and by others it is aſſerted, that the Balance was exalted to its ſtation in the zodiac from its being the uſeful utenſil by which they meaſured the height of the waters of the Nile, to which Egyptian cuſtom there may *poſſibly* be ſome remote alluſion in that paſſage of holy writ, where the ſublime prophet deſcribes the Almighty as *meaſuring the waters in the hollow of his hand.**

I ſhall not, at preſent, prolong theſe remarks upon the zodiac of Egypt. It is my intention, in the firſt volume of the HISTORICAL

SECTION,

* Iſaiah, xl. 12.

SECTION, to preſent the reader with an engraving of it, when he will ſee the original figures of which the aſteriſms, uſed from age to age, down to this day, to denote the zodiacal ſigns, are only contractions. Warburton has already remarked the reſemblance which ſome of them bear to the Egyptian hieroglyphics; and he particularly ſpecifies it in the ſigns, Taurus, Gemini, Libra, and Aquarius. All theſe circumſtances united may ſeem to demonſtrate that the zodiac is entirely of Egyptian origin; but it will hereafter appear to be only ſo in part. Like the Greeks, they altered the figures which were already formed, to agree with their own mythology. Let us now advert to ſome other Egyptian ſymbols that have an aſtronomical alluſion.

One of the moſt venerated and univerſal of the ſacred ſymbols of Egypt, conſpicuous in all their hieroglyphics, and decorating a thouſand gems in the cabinets of Europe, was the SCARABÆUS, OR BEETLE; for, theſe animals being ſuppoſed, by naturaliſts, to be all males, caſting the ſeed of generation into round balls of earth, as a genial nidus to mature it, and rolling them backward with their hinder feet, while they themſelves look directly forward, are conſidered as proper ſymbols of the SUN; who,

who, during the period of his retrogradation ſeems to proceed through the heavens in a direction contrary to the order of the ſigns.

The crocodile was an animal fertile of ſymbolical wonders, both in phyſics and aſtronomy. Let the aſtoniſhed naturaliſt examine his mouth, and he will there find, ſay they, 360 teeth, the exact number of the days of the ancient year. Let him count the number of the eggs which the female lays at a time, and the amount is 60, a number of great requeſt in the calculations of Aſiatic aſtronomers. It is very remarkable, in regard to certain animals and plants, that ſome were highly venerated in one region of Egypt, and held in the utmoſt deteſtation in another. The crocodile was one of thoſe animals: for, in the neighbourhood of the lake Mœris, they were regarded as ſacred, and there was a particular city devoted to their rites, and called, from them, Crocodilopolis, though its more ancient name was Arſinoe. Here there was a tame one always preſerved with great care, attended by a train of prieſts, who adorned his ears with jewels, and decked his body with ornaments of gold. The moſt delicate viands were allotted for his food, while living; and, when dead, his body was embalmed, and buried

ried with great funeral pomp. By the inhabitants of Elephantina, on the contrary, and, in general, throughout all Egypt befides, this animal was holden in the utmoft abhorrence; becaufe Typhon, the evil genius of Egypt, was thought to have been changed into a crocodile; and, therefore, in their hieroglyphics, that animal was his fymbol. By Typhon, I have repeatedly obferved, muft be underftood whatever in nature was gloomy and malignant; and he is, on that account, conftantly reprefented as the implacable enemy of Ofiris, the fun, the fource of light and the fountain of benevolence. Ofiris was in the end deftroyed by Typhon; and this probably gave occafion to another fymbol, recorded by Horus-Apollo, of a nature exceedingly curious and deferving of notice. "The crocodile," he fays, "in the hieroglyphics of Egypt, denoted the EAST and the WEST, which were confidered as the EXTREMITIES of the fun's courfe."* This circumftance in a very particular manner denotes the intimate connection fubfifting between their phyfical and theological fpeculations. They looked with horror on whatever limited the extent of the chearing beam and influence of their benefi-

* Hori *Apollonis Hieroglyphica*, p. 70. Edit. 1615.

cent Osiris; and, as Typhon was his destroyer, they typified the east and west, the boundaries of his course, by the crocodile, the acknowledged symbol of Typhon

The IBIS, a bird resembling the stork, with a long neck and a curved beak, was holden among them in the highest veneration, because, as recently observed, it destroyed the venomous brood of flying serpents, which, coming from Arabia at the commencement of the spring, spread their fatal ravages through Egypt. There were also other curious reasons for their regarding the Ibis with peculiar respect. The first was of a physical kind; for, this bird, Plutarch relates, originally taught mankind the medicinal use of the clyster, that being the method which it takes to cleanse and purge itself; and, for this purpose, its extended neck and beak are well calculated. The second was founded on their ardent love of geometrical studies; for, according to the same author, the space between its legs, when parted asunder as it walks, together with its beak, forms a complete equilateral triangle. The third resulted from their astronomical speculations; for, the black and white feathers of this bird are so curiously and alternately blended, as to furnish to the atten-

tive ſpectator a lively repreſentation of the moon's gibboſity. Under the impulſe of the laſt-mentioned ſentiments, they thought the aſpic, an inſect that moves along with great facility and glibneſs, without any perceptible organs for motion, to be a proper ſymbol of the celeſtial orbs, gliding ſwiftly, but ſilently, through the expanſe of heaven. A more than uſual ſhare of veneration was paid to the ICHNEUMON, an animal diſtinguiſhed for the deadly hatred which it bore to the crocodile, whoſe eggs it inſtinctively explored, and, by breaking them whereſoever it found them, prevented the increaſe of that formidable and pernicious progeny of the Nile.

But not only the race of animals, even the vegetable world received homage from the ſervilely ſuperſtitious race of Egypt. The firſt to be mentioned, as of all others the moſt venerated, is the majeſtic Lotos, in whoſe conſecrated boſom Brahma was born, and Oſiris delights to float. This is the ſublime, the hallowed, ſymbol that eternally occurs in oriental mythology; and, in truth, not without ſubſtantial reaſon; for, it is itſelf a lovely prodigy! it contains a treaſure of phyſical inſtruction, and affords to the enraptured botaniſt exhauſtleſs matter of amuſement and

 contemplation.

contemplation. No wonder, therefore, that the philosophizing sons of Mizraim* adorned their majestic structures with the spreading tendrils of this vegetable; and made the ample expanding vase that crowns its lofty stem, the capital of their most beautiful columns.

In a preceeding part of this second chapter of the Indian theology I cited Herodotus to prove in what high estimation this plant was anciently holden in Egypt; and from M. Savary, quoted also in the same page, we learned that the same veneration for this plant continues, at this distant interval, to animate her oppressed progeny. We learn from the former that it was called the Lily of the Nile, from

* The reader will perhaps be astonished to hear that the term MISRA, the most ancient and scriptural name of Egypt, constantly occurs both as a title of honour and as an appellative in the most ancient Sanscreet books. Consult Asiatic Researches, vol. 1. p. 270. And, as a farther proof of it, take the following passage in the Sacontala, p. 44, a drama, written a century before Christ, and allusive to, as well as descriptive of, events and persons supposed to have flourished a thousand years before even that remote æra, WHEN HASTINAPURA, as is proved by the passage itself, WAS THE CAPITAL OF ALL HINDOSTAN. "O! Gautami, bid the TWO MISRAS, Sarngarava and Saradwata, make ready to accompany my child Sacontala. Our father, CANNA, is giving orders for the intended journey to HASTINAPURA," where she was to wed the Indian emperor.

from its growing in abundance on the banks of that river; and that the marſhes of the Delta were covered with it; that it was a moſt majeſtic plant riſing ſometimes two foot above the water, having a calix like a large tulip, and diffuſing an odour like that of the lily, and that there were two ſpecies of it, the one bearing a white the other a bluiſh flower.* To make this brief hiſtory of the moſt famous flower of Aſia, upon which ſo much has been already ſaid and ſo much more muſt occur in this work, complete, I ſhall add the account of its wonderful proper-ties, inſerted by Mr. Knight, in his curious diſſertation, concerning *a kind of worſhip*, in which it is a prominent ſymbol, and which, degrading as it is, his pen has beſt elucidated. "This plant, he obſerves, grows in the water, and, amongſt its broad leaves, puts forth a flower, in the centre of which is formed the ſeed-veſſel, ſhaped like a bell, or inverted cone, and punctuated on the top with little cavities, or cells, in which the ſeeds grow. The orifices of theſe cells, being too ſmall to let the ſeeds drop out when ripe, ſhoot forth into new plants, in the places where they were formed; the bulb

 of

* See page 394 preceding.

of the veſſel ſerving as a matrice to nouriſh them, until they acquire ſuch a degree of magnitude as to burſt it open, and releaſe themſelves; after which, like other aquatic weeds, they take root wherever the current depoſits them. This plant, therefore, being thus productive of itſelf, and vegetating from its own matrice, without being foſtered in the earth, was naturally adopted as the ſymbol of the productive power of waters, upon which the active ſpirit of the Creator operated in giving life and vegetation to matter. We accordingly find it employed in every part of the northern hemiſphere, where the ſymbolical religion, improperly (ſays Mr. Knight) denominated *idolatry*, does, or ever did, prevail. The ſacred images of the Tartars, Japaneſe, and Hindoos, are almoſt all placed upon it, of which numerous inſtances occur in the publications of Kæmpfer, Chappe D'Auteroche, and Sonnerat."* This plant is moſt elegantly depicted in the Heetopades, as "the cooling flower, which is oppreſſed by the appearance of day, and afraid of the ſtars;"† which, Mr. Wilkins obſerves, alludes to the circumſtance of its ſpreading its bloſſoms

* See Mr Knight, on the Phallic Worſhip, p. 85.

† Heetopades, p. 282.

ſoms only in the night; and, relative to this plant, there is a paſſage exquiſitely beautiful in the Sacontala, which, though I muſt cite it hereafter, when treating of the magic and palmeſtry of the old brahmins, I am convinced will not offend by repetition. From this paſſage, if Sir W. Jones, by the term *ruddy*, meant that the word ſhould be underſtood in its uſual ſignification, we ſhould be induced to think that, in India, there was a third ſpecies of the lotos, of which the leaves were of a duſky red tint. "What!" exclaims a prophetic Brahmin, "the very palm of his hand bears the marks of empire; and, whilſt he thus eagerly extends it, ſhows its lines of exquiſite net-work, and grows like a lotos, expanded at early dawn, when the ruddy ſplendor of its petals hides all other tints in obſcurity." Sacontala, p. 89.

A very particular veneration anciently prevailed, as well in Egypt as Hindoſtan, for the ONION. Indeed, Mr. Forſter, in his SKETCHES of Indian Manners,* obſerves, that it is introduced in the ſolemnities of religious rites, in the latter country, to impreſs the greater awe upon the ſpectators. Their veneration, however, for that vegetable, and

* See Mr. Forſter's Sketches inedited, p. 35.

their abſtinence from it as food, does not ariſe, as Mr. Crauford in his more extenſive Sketches juſtly remarks,* becauſe its veins, or fibres, of a delicate red colour, reſemble that blood, at the ſhedding of which the Hindoo ſhudders: this is not the reaſon, nor has Mr. Crauford favoured us with it. It is aſtronomy that has ſtamped celebrity and veneration on the onion; for, on cutting through it, there appears, beneath the external coat, orb within orb, in ſucceſſive order, after the manner of the revolving ſpheres. The Chaldæans, however, if Alexander may be credited,† long before either of them, adored this very vegetable, and moſt probably for the very ſame reaſon; which may be conſidered as an additional proof of my hypotheſis, that moſt of the Indian and Egyptian cuſtoms originated in that parent-country of the world. Had Juvenal, the ſevere ſatirizer of the hortulan idolatries of Egypt, been acquainted with the real cauſe of the veneration of the ancient Memphites for theſe inſtructive vegetables, he would, perhaps, with leſs vehemence have exclaimed,

O

* Mr. Crauford's Sketches, vol. i. p. 61. 2d edition.

† Alexander ab Alexandro, lib. vi. cap. 26.

O ſanctas Gentes, quibus hæc naſcuntur in hortis
Numina!

But let us return from theſe minute, however curious, inveſtigations to the conſideration of the nobler object, which Plutarch, in writing this eſſay, had in view; which was, to exhibit at once a complete diſplay of the ſyſtem of the Egyptian theology; a ſyſtem, however, which, we have before obſerved, he himſelf but imperfectly underſtood. The philoſophizing mythologiſts of Aſia, varying in their own principles, and guided by the reſpective hypotheſes adopted by them, had very differently repreſented the religion of Egypt. Plutarch, in this treatiſe, enumerates their different opinions on the ſubject, which are often diametrically oppoſite to each other, according as thoſe philoſophers themſelves followed either the atheiſtical doctrines of materialiſm, divulged by Ariſtotle, or were animated by the nobler principles that ſwayed the divine Plato. I ſhall have ſo much to ſay, hereafter, on the more ancient and abſtruſe theology of Egypt, when I come to inveſtigate the Pagan triads of deity, that I ſhall, for the preſent, only ſummarily ſtate the outlines of their ſentiments on this point, and principally as they concern PHYSICS.

According

According to ſome, Oſiris is the ſoul of the material univerſe. He is the active maſculine energy that generates and nouriſhes all things. Iſis is repreſented as the conſort of Oſiris, becauſe ſhe may be called the feminine part of nature. She is the generative nurſe and mother of the world, and the grand receptacle of his benign influences. She is the goddeſs of a thouſand names, the infinite MYRIONYMA. She is endued with the property of receiving all kinds of impreſſions, and of being converted into all manner of forms, which the SUPREME REASON ſhall impreſs upon her. Thoſe, beſt acquainted with the real purport of the mythologic figures of India, conſtantly aſſert the ſacred cow, called in the Mahabbarat the cow of plenty, and ſo univerſally venerated, to be only the ſymbol of the earth, which nouriſhes all things. Though the Iſis of Egypt be generally conſidered as the MOON, the horns of which planet adorn her head, yet thoſe, who have dived deeper into the abſtruſe lore of their hieroglyphics, make Iſis alſo the earth, the Ceres, the Dea Multimamma, and then it will not appear at all extraordinary that her conſtant ſymbol, like that of the Indian god, ſhould likewiſe be THE COW.

I have before obferved, that if the Egyptians entertained, for fome animals and plants, the higheft veneration, on account of their being the fuppofed fymbols of the benevolent operations of nature, and the friendly influences of the planets, they held others in the utmoft abomination on a contrary account. Thus, notwithftanding all their original reverence for the onion, as a noble aftronomical fymbol of the revolving fpheres, when a more minute attention to the growth and cultivation of that plant had taught them that it flourifhed, in its greateft vigour, *when the moon was in its wane*, the priefts of Ofiris began to relax in their veneration for it; while, by the priefts of Diana, at Bubaftis, *i. e.* the MOON, it was holden in extreme deteftation. One reafon for their rooted abhorrence of SWINE, as an animal obnoxious and impure, was their obferving it to be moft apt to engender upon the decreafe of that orb, though another reafon of that deteftation, doubtlefs, was the leprofy and fimilar cutaneous diforders which its rancid flefh and rich milk tended to produce in thofe who luxurioufly regaled upon them. But there is a third reafon for their abhorrence of fwine, mentioned by Mr. Coftard, which is infinitely curious, and

and nearly ſimilar to what was recently obſerved, relative to the extremities of the ſun's courſe being ſhadowed out by a crocodile, the ſymbol of the pernicious Typhon. It is an additional evidence, that there ſcarcely ever exiſted a nation ſo totally involved in aſtronomical fables as were the Egyptians! The very ancient fable of Adonis, being killed by a boar, ariſes, Mr. Coſtard obſerves, from the name of an Egyptian month, Haziram, or July; for the words hazir and hazira ſignify SUS, PORCUS; and the ſun finiſhing his courſe, or apparent annual circle, when Sirius roſe *heliacally*, which was in the ſame month, gave occaſion to that ingenious allegory.* But the word Haziram bears ſome affinity to hazarin, a lettuce; and here, ſays Mr. Coſtard, we find a reaſon for another Egyptian fancy, that Adonis was laid by Venus on a bed of lettuces, and might have been the occaſion of their carrying about at his feaſt the gardens called the Gardens of Adonis.

According to others of theſe philoſophers, by Oſiris and Iſis, the Egyptians meant animated matter in general, but in particular *every part of nature that is genial and friendly* to the human race, repreſented by the ſun and

* Coſtard's Chaldæan Aſtronomy, p. 129.

and moon, the fountain of light and the ſource of nutrition. On the other hand, they conſidered Typhon, to whom, among o-ther ſymbols, was allotted that of the Ocean, that deteſted dæmon which ſwallowed up their beloved Nile, as *every part of nature which can be conſidered as noxious and deſtructive* to mankind. Like time and death, Typhon de-voured all things. Theſe principles are for ever at variance, like the Oromaſdes and Ah-rima of Perſia, their exact counterpart, or poſſibly their prototype. But I cannot help believing that the only genuine prototype is to be found in India, where Brahma, the firſt-created Dewtah, is, according to the beſt In-dian mythologiſts, the univerſal ſpirit that pervades created matter; and, if not the ſun himſelf, at leaſt *the brother of the ſun*; as I ob-ſerve he is expreſſly denominated in that an-cient Sanſcreet treatiſe, the AMARASINHA. Seeva, the deſtroying power of India, nearly reſembles the Typhon of India, with this dif-ference only, that Seeva deſtroys to re-pro-duce, whereas the deſolating fury of Typhon is only to be appeaſed by total deſtruction and boundleſs annihilation. Seeva's true character is diſplayed by his ſymbol; for, if in one hand he graſp the tremendous ſcythe of TIME to

deſtroy,

deſtroy, he, in the other, diſplays the prolific LINGAM to regenerate and to vivify. For what I am going to add, I hope that I ſhall not incur the cenſure of my profeſſion; but if, upon ſo trivial an occaſion, the greateſt of apoſtles and wiſeſt of philoſophers might without impiety be quoted, St. Paul, to whom the oriental philoſophy of the Gnoſtics was well known, ſpeaks a language exactly conſonant to this; for, finely retaliating upon them for their diſbelief of the reſurrection, he exclaims to the ſceptical Corinthian, Thou fool, that which thou ſoweſt is not *quickened* except it *die!*

It is deſerving notice, that, in the Indian mythology, Cali, or Time, is conſidered as the wife of Seeva, in his deſtroying capacity, by which the Indians mean only to expreſs the cloſe union of DEATH and TIME. Seeva therefore is not only the *Tempus edax rerum*, but he is alſo the *Tempus renovator rerum*. When the Egyptians borrowed, as it is probable they did, this doctrine from the Hindoos, it appears to me that they confounded the perſons and ſymbols of the deities they adopted. Typhon, inſtead of Oſiris, ſhould have had the PHALLUS; or do they not mean that the ſymbol in queſtion belongs to Typhon, when they ſay, that Typhon ſtole *the genitals of Oſiris*, which, after a long ſearch,

search, Isis recovered? that is to say, the earth was deluged, and its produce being destroyed, appeared to be robbed of its fecundity, which Isis, the Egyptian Ceres, the mother of fruits and grain, restored. She is said to have discovered the objects of her research as she traversed the lake Philae, whither they had floated with the inundating stream. This history may be clearly traced on the Hindoo zodiac, upon which Virgo is represented holding a lamp in one hand, an ear of rice-corn in the other, and standing on a boat in water.

It is, however, our philosopher observes, from this perpetual opposition, or rather this fortunate mixture of these two principles of good and evil, whatever partial and transient evils may in particular instances spring, that there results a general order and harmony throughout the universe, in the same manner, as melody arises from the lyre, which is made up of discords. Thus Hermes, when he invented his testudo, or harp, formed the strings of it of the sinews of Typhon, teaching, as Mentor observes, that out of the most discordant subject harmony may be produced.*

The

* Plutarch de Iside et Osiride, p. 95.

The total ſum and reſult of this comparative parallel of the phyſical theology of India and Egypt are, that Oſiris and Iſis, as well as Brahma, Veeſhnu, and Seeva, being only repreſentatives of the powers creative or created; or, in other words, God and nature perſonified, aſſume alternately every form of being, and are ſucceſſively venerated under every appearance, whether of a celeſtial or terreſtrial kind. We have therefore not only *Iſis omnia*, but *Brahma*, *Veeſhnu*, and *Seeva omnia*; they are the ſupreme generative ſource OF ALL THAT IS, OF ALL THAT EVER WAS; they pervade all ſpace, they animate all being; and, as has been before obſerved in the language of the Bhagavat, theſe beings are EVERY WHERE ALWAYS.

END OF THE SECOND CHAPTER OF THE INDIAN THEOLOGY.